

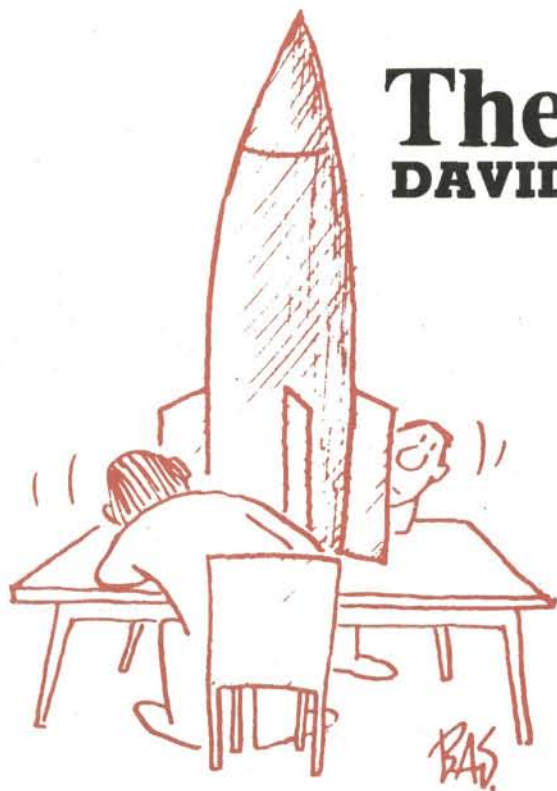
commonweal

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The Editors
FATHER DRINAN
& THE POPE

ONE DOLLAR

MAY 23, 1980



The overriding issue

DAVID RIESMAN

More justice for mothers
ABIGAIL McCARTHY

Pictures from home
WILLIAM LEE MILLER

Puritans, Quakers, & equality
PETER DOBKIN HALL

Teen-age pregnancies
MARGARET O'BRIEN STEINFELS

Studying new religions
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Jesus and divorce

JOHN L. McKENZIE

The Anderson option: is it real?
THE EDITORS

In for the long haul in Afghanistan
ADRIAN KARATNYCKY

The energy in your future
NORMAN A. FARAMELLI



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Correspondence

Trimming the VAT

Short Hills, N.J.

To the Editors: The March 28th. issue contains many stimulating articles.

Joseph O'Donoghue's analysis of the IRS's income tax operations is most perceptive. I wish that he had wound up his treatment only with recommendations as to how the income tax could be made operative. I do not share his enthusiasm for the Value Added Tax (VAT). It represents a type of hidden taxation that would further shift the burden of government onto those with smaller incomes.

With regard to McDowell's piece on Northern Ireland, two corrections should have been made:

1. The person driving the car that killed the three Maguire children was not involved in a "shoot-out." He was unarmed and was shot on suspicion.

2. Corrigan, Williams, and McKeown first lost the support of Northern Irish Roman Catholics because of the manner in which they accepted and apparently (for a time) deserved the adulation of the British establishment and press. When later McKeown tried to show some sympathy for brutalized prisoners, his credibility with the Catholics had been destroyed.

ALFRED McCLUNG LEE

Calling Lord Carrington

Staten Island, N.Y.

To the Editors: Michael McDowell, in his article, "Post-Nobel Decline" [Mar. 28], analyzes the lack of success of the Peace Movement in Northern Ireland. But he does not give the real reason for the decline, i.e., that it will not resolve the fundamental cause of the Northern Ireland problem, which is the partition of the country, and the failure of the majority to give full civil and human rights to the Irish minority.

Peace in Northern Ireland, in Northern terms, would mean a reestablishment of a Stormont government. We would see a return of the prejudice, inequality, dis-

crimination, and injustice, which have been the hallmark of that government from its beginning. None of these cachets has left that area, but, at least now, it does not have government supporting these qualities. It is because the London government has felt it cannot trust Stormont to run the affairs of that province equitably that it has taken over direct control from Westminster.

The solution to the Irish situation lies, not in the instauration of another Stormont government, but in permanently settling the Irish problem by unifying the country on a federated basis, with autonomy of local government for each of the two parts, with a central government for defense, foreign affairs, and finance. This would guarantee the rights of all parties, and end the partition of the country, which is the root cause of the trouble. It would allow the North to have more control of its own affairs than it has now under British rule.

Only Britain can do this. Whether it is willing to undertake this is a test of its good-will. After the really remarkable job the team of Lord Carrington, Lord Soames, and Prime Minister Thatcher has done in Rhodesia, it is probable it could reach agreement between the two parts of Ireland, and bring peace to that troubled country.

The Irish government in the Republic is most anxious to meet with representatives of the British government, and Northern Ireland, to discuss these matters, and to settle differences, so that a peaceful determination of this issue can be finally arrived at, and the turmoil ended.

JOHN BRANIGAN

The case for exams

Spokane, Wash.

To the Editors: J.M. Cameron's, "The Idea of a Liberal Education" [Apr. 11], was timely and reassuring. While the North American society, as it steps into the eighties, cannot embrace the liberal education of Victorian England, it is hoped that Cameron's ideas will strengthen the view that "a knowledge of literature; a sense of history; an acquaintance with some of the classics of philosophy . . . be nourished as the core

of a curriculum in the liberal arts" (p. 205). Such knowledge, as stated, is indeed fundamental to the health of this society which has been weakened in recent years by the new hybrid subject Social Studies, the widespread encouragement of social service activities during school hours at the expense of serious study, and the ceaseless proliferation of mini-courses in judo, scuba-diving and frisbee-throwing.

I have some reservations, however, about Cameron's suggestions on how to teach his curriculum. From my experience, I think that today's undergraduates have sufficient time for leisure. The university year shrinks each decade, in some institutions, each two or three years. The summer break gets longer as students find themselves in need of earning more and more to meet tuition fees. During the months of sun, as well as during the winter, there seems to be more than ample time for "going to concerts and plays, extended conversation."

Cameron's suggestion that tutorials in small groups replace lectures in large classes may become a reality in spite of policies, as enrollments decline in many liberal arts colleges during the coming decade. There seems to be some inconsistency in declaring all lectures entirely voluntary, but expecting students to attend tutorials and seminars. Something more than charm and interest needs to be established to guarantee an audience at lectures: the possibility that what is lectured on might be asked in oral or written examinations.

The suggestion that no grades be
(Continued on Page 319)

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, Mi. 48106. Serials Data program No.: ISSN 0010-3330. Second-class postage paid at New York, N.Y. Copyright © 1980 Commonweal Publishing Co.

Illustrations: Cover, Bas., *Tachydromos*, Greece; p. 292, from a cartoon by Gorrell, *Charlotte News*; p. 298, LNS; p. 299, Rothco.

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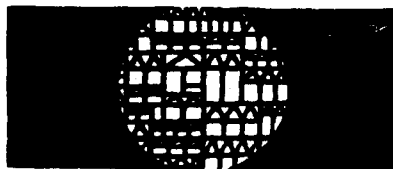
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Staff

Editor: James O'Gara
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Publisher: Edward S. Skillin

Commonweal, A Review of Public Affairs, Literature and the Arts, is published biweekly, except monthly Christmas-New Year's and July and August, by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016. Telephone: (212) MU 3-2042. Yearly subscriptions, U.S. and Canada, \$20; foreign, \$22. Special two-year rate: \$35; foreign, \$39. Single copy, \$1.

commonweal



A CHANCE FOR ANDERSON?

IS INDEPENDENT candidate John B. Anderson engaged in a fool's quest? Offhand it might seem so. The pages of history are littered with the names of third-party and independent candidates who did not make it. Nonetheless, Anderson's prospects are not as hopeless as they might at first appear.

But let's begin at the beginning. According to the polls, 58 percent of the electorate are dismayed at the prospect of a Carter-Reagan choice in November. Despite this fact and despite widespread disapproval of President Carter inside his own party, Mr. Carter almost certainly has the Democratic nomination locked up. And while George Bush after Pennsylvania still has a fighting chance, Ronald Reagan will most likely be the GOP nominee. Given this unpalatable electoral choice, why not an independent or third-party candidacy?

Because a vote for independent candidate Anderson would be a wasted vote, say the spokesmen for the two major parties, predictably. Even worse, say others, because too many votes for Anderson would detract from the Carter total and put Ronald Reagan in the White House. But are both or either of these propositions necessarily true? So far the polls indicate that Anderson support is drawn almost equally from the Carter and Reagan camps. But suppose later polls indicate that the Anderson candidacy is indeed helping Reagan? If that is the case, Mr. Anderson has already made it plain that he would immediately consider dropping out of the race. What of the wasted vote argument? Has Anderson no chance? It is really too early to say that safely. Polls show that in a three-way race Anderson would at this point draw 21 percent of the vote to 39 for Carter and 34 for Reagan. This means that in a three-month period a relatively unknown Illinois congressman became a national figure, able to run only 18 percentage points behind an incumbent president and only 13 points behind his own party's perennial candidate. Who can say what a vigorous and well planned campaign over the next six months might do?

This is not to say that organizing such a campaign will be easy. The deck is stacked against independent and third-party candidates in this country. Democratic and Republican legislators in state capitols all over the United States have created a maze of laws to make it difficult for such candidates to get on the ballot—and this despite the fact that the Republican party itself commands the allegiance of only 22 percent of the electorate. Eugene McCarthy faced this hurdle in the last election, and one of the many services he performed was to win twenty-four separate lawsuits aimed at such artificial obstacles to independent and third-party candidacies.

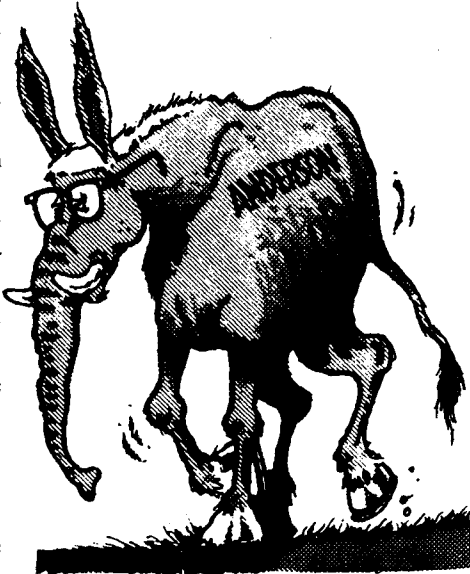
One distinct advantage for Anderson: Gallup reports a large upsurge in the number of those declaring themselves independent rather than Democratic or Republican. And to that a political cynic might add another: the traditionally short memory of the American voter. So far independent candidate Anderson has been running a campaign that is commendably issues-oriented, to the point of shaming

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the other candidates. Perhaps only those gifted with total recall will remember Congressman Anderson's large number of downright reactionary votes in past years.

Campaign funds will be something of a problem for Anderson. Again the deck is stacked in favor of the two major parties, and he will not receive the \$29 million in federal funds that Carter and Reagan will have at their disposal. But Anderson fund-raising efforts have been phenomenally successful so far, a good measure of his popular appeal. For \$10 or \$12 million instead of \$29 million Anderson figures he can run a tight but effective national campaign, and his backers expect little difficulty in raising that.

Another problem for John Anderson will be getting an invitation to the 1980 nationally televised campaign debates. It is early yet, but so far there is no indication that the sponsors of the debates, the League of Women Voters, intend to include Anderson, and again the regulations of the Federal Election



Commission do not look hopeful for an outsider. This is a matter of crucial importance for the independent candidate; it makes all the difference in whether he will generally be regarded as a serious presidential possibility. If he is not invited to participate, Mr. Anderson will almost certainly take the matter to the courts, as he should.

One thing candidate Anderson has made very clear is that he is not interested in starting a third party. He is running as an independent, but he remains a Republican, anxious to keep his party from falling into the clutches of the deep-dyed conservatives. What he offers is the promise of a national unity administration, composed of leaders of both parties, one that could work with a Republican or Democratic Congress. He would, he said, fill posts with the most able men he could find, regardless of party affiliation. In a time of national crisis, there is no telling how much appeal such a platform would have.

Can Anderson bring it off? In 1912 Theodore Roosevelt, despite a late start, won 28 percent of the popular vote on the Progressive party ticket, running ahead of the incumbent president William Howard Taft but losing to Woodrow Wilson. A strong Anderson race this time could at least throw the election into the House of Representatives. In that case the Twelfth Amendment provides that a choice be made among the three top vote-getters with each state allowed only one vote. (Thomas Jefferson was elected this way in 1800, and John

Quincy Adams in 1824.) This still may be an exciting election. One way or the other, we would not count Anderson completely out of the race yet; it's a long way till November.

THE DRINAN DILEMMA

The sudden and largely unexplained papal order refusing Father Robert F. Drinan permission to seek reelection to Congress left many Americans, Catholic and non-Catholic alike, puzzled and not a few of them angry. On the simplest level, there is a natural resentment of mysterious "orders from the top" turning out anyone who seems to be working hard and successfully at a chosen task, whether that person is a congressman or the president of a television network. The measure against Drinan also threatened to raise the ghosts of Paul Blanshard-style anti-Catholicism, with its implication that one cannot fully be both an American citizen and a Roman Catholic. It was suggested that Father Drinan was being deprived of constitutional rights, in one case, unfortunately, by a spokesperson for the National Coalition of American Nuns. Other commentators carefully eschewed such views, the *New York Times*, for instance, insisting in good liberal fashion that such a church affair was "truly a personal matter." The *Times* could not repress its "curiosity," however; and after puzzling over the complexities of both papal policy and Father Drinan's submission to it, the editorialist concluded in what may have been desperation, by quoting Gerard Manley Hopkins's injunction to praise God for "All things counter, original, spare, strange; Whatever is fickle, freckled (who knows how?)." This is not exactly compensation for the loss of Father Drinan's services, but it is certainly a departure for the *Times* editorial page.

The constitutional rights notion should be quickly laid to rest. Walter Cronkite declares that the vocation of a newscaster and the vocation of an office-seeking politician are incompatible, and CBS undoubtedly agrees with him. Numerous bodies in the society probably feel that holding political office is incompatible with holding other positions, and insist that individuals choose one career course or the other.

Nonetheless the papal order to Father Drinan, followed by the similar order to former congressman and Nobertine priest. Father Robert J. Cornell, raises a number of serious, but separate, questions:

The general principle discouraging priests from holding partisan political office: is it wise?

The possible exceptions from this principle for Father Drinan and for others: are they justified and, if so, on what grounds?

The manner in which the decision was made to revoke Father Drinan's and Father Cornell's permission to seek political office: should it have been made in Rome, or involved local church officials, or been subject to appeal?

The extent of the current interpretation of the prohibition on holding political office: does it apply to local offices—school boards, mayoralities, seats in state legislatures—and to nuns and brothers as well as priests?

The reasons behind the Vatican's taking this step at this particular moment: does it signal disapproval of clerical involvement in politics in Latin America or other third world areas, or was it aimed at Father Drinan in particular, or at the Jesuits generally?

Commonweal approaches these questions from a special angle of vision. Much of this journal's distinctive character derives from its rejection of the throne-and-altar alliances of Europe's *ancien régime*, alliances to which the Catholic church, even in this century, often looked with a misplaced nostalgia. *Commonweal* rejected the manipulation of religion in Franco's nationalist "crusade" and other right-wing movements promising to restore traditional values. *Commonweal* criticized the religious patina which, linked to anti-Communism, was often given to the McCarthyist politics of the 1950s. *Commonweal* argued that while the Gospel clearly ruled out some political options and mandated others, there was a large area of political choice where Christians might well disagree among themselves; much day-by-day politics was a matter of prudential judgment (and prudential compromise), which depended upon specific knowledge and experience and skill rather than theological training or religious authority. Although virtually all political questions had a moral and religious dimension, one should hesitate before translating them into explicitly religious terms ("God is on our side") — and certainly the direct participation of church leaders in electoral politics was a form of "language" that tended to do this.

For all these reasons, the general principle against priest-politicians seemed wise. It still seems so, even in a period when such individuals are more likely to get one-hundred percent ratings from the ADA or emerge from guerrilla struggles than be the creatures of princely courts or generalissimos. Nothing, however, is simple. We have always defended the separation of church and state but not the dogmatic theory of a "wall" that precludes all religious presence in public life. We believe that ordained ministers should avoid political office but can see good grounds for exceptions.

One justified exception was Father Drinan, who ran for Congress as an anti-war candidate at a time when the war in Vietnam had passed from an ordinary political issue to one that was being addressed—quite rightly, at that late date—in explicitly moral terms. It was an issue that then demanded, and was receiving, a religious response at all levels, from civil disobedience and conscientious objection to electoral politics. The former are, by definition, exceptional procedures; an exception seemed justified in the latter area as well.

Should Father Drinan have left office once that period of intense concern with Vietnam had passed? The point could be argued. We think it made sense for him to stay. He was pursuing causes that arose from his original concern. He has not exploited his religious identification. After ten years of impressive congressional service, his withdrawal might cause the very kind of confusion about political and religious vocations that the general principle was intended to prevent.

There are other grounds for exceptions—numerous instances in nations where the oppression is so stark that what-

ever leadership is available—and often the education or legal security of the clergy provides special opportunities for leadership—should be exercised. Nicaragua and other Latin American countries come to mind. But even here we have reservations. Some advocates of liberation theology seem insufficiently alert to the dangers of a new clericalism of the Left replacing the old one of the Right.

If exceptions there may be, the next question is who should decide? Would it be out of order to appeal to the old notion of subsidiarity? Why should Rome, or the pope personally, rule on matters so clearly dependent on local circumstances? (Local decision-making would at least have avoided issuing an order less than two days before the deadline by which potential successors to Drinan had to file their nominating petitions!) It seems that this is a matter well left to local bishops or to national hierarchies, or possibly to some procedure involving both with the Vatican. The statement attributed to the apostolic delegate that the bishops of the U.S. and other countries have no leeway in this matter flies in the face of previous policy, and the American bishops, had they any gumption, would say so.

The notion of Vatican decision-making in such a question becomes even more unreasonable when one discovers the range of possible applications. A priest serves in the Colorado state legislature, another on the Schenectady, New York, county government. Nuns serve as state legislators in Arizona and Rhode Island; as the mayor in Dubuque, Iowa; on the City Council in Saginaw, Michigan. Two priests ran for local school boards in Brooklyn a few weeks ago. There are undoubtedly dozens of other such cases across the country. By and large, such local offices do not pose the same problems as national ones—and canonically nuns are not in the same category as ordained ministers. But we can imagine difficult questions even in these cases—the point is that Rome is hardly qualified to settle the matter by blanket fiat.

Why did Rome, in fact, issue its fiat? The first assumption was that the measure was ultimately aimed at the political involvement of priests in Latin America. This would be a truly tragic development; nowhere else are there stronger grounds for exceptions to the general rule. Denials that such was the pope's intent were soon forthcoming, and speculation switched to the possibility that the pope wanted to discipline the Jesuits or that, perhaps, Father Drinan alone was the main target, with Father Cornell drawn in out of the need for consistency. Drinan has been attacked before; in 1972 an article in *L'Osservatore Romano* appeared to single him out for criticism, misrepresenting his position on abortion legislation along the way. It is quite possible that Drinan has been on a Vatican "list" for some time.

"An important challenge for the Christian is that of the political life," the pope declared earlier this month in Kenya. "In the state citizens have a right and duty to share in the political life. . . . The duties of the good Christian citizen . . . include positively contributing to the establishment of just laws and structures that foster human values." We second that statement wholeheartedly, at the same time recognizing that not every Christian has to carry out every political task. There

are a variety of roles to be played, from thinking and teaching about the political significance of the Gospel to actual service in political office, and passing by intermediate tasks of community leadership, lobbying, and so on. There are many delicate questions involved—of responsibility to one's own conscience and of differing responsibilities to the church, either as a baptized member, a public representative, or an ordained minister. A division of labor is appropriate. But in this instance, Rome erred, both in what it did and how it did it.

Era of finiteness

AMERICA AS EUROPE BECOMING A TRADITIONAL SOCIETY

IN THE PREFACE to *The Marble Faun*, Nathaniel Hawthorne complained that he found it impossible to place his novel in the United States, "a country where there is no shadow, no antiquity, no mystery, no picturesque and gloomy wrong, nor anything but a commonplace prosperity, in broad and simple daylight." *The Marble Faun* was written in 1859 and takes place in Italy. Were Hawthorne writing today, he might find America, which recently has had its share of shadows and gloomy wrongs, more congenial to his art.

In the last decade and a half, America has experienced assassinations, ethnic antagonisms, the loss of the Vietnam war, Watergate, and assorted energy, economic, and ecological traumas. During this period, the nation has lost much of its youthful exuberance, its innocence—its virginity, if you will. What once distinguished Americans from Europeans, our optimistic belief in inevitable progress, has largely disappeared. America has taken on the characteristics of an older society; it has matured.

Maturity, whether in an individual or a nation, is often thought of as the ability to recognize limitations, and this is what Americans—former Paul Bunyans all—have begun to do. Just as we came to recognize the finite nature of our military and political power in Vietnam, so we have come, in more recent years, to recognize the finite character of our economic possibilities and natural resources.

In the 1960s and early 1970s, Americans braced themselves for an onslaught of future shock. Today we seek means to combat stagnation and even demodernization. Our standard of living and that of Europe have begun to approximate one another. The pace of American life has slowed, our mobility become circumscribed. The suburban ideal has lost its luster, and in the cities "restoration," long the European way, has replaced "renewal." Each day there are signs that we are becoming a less dynamic society and, perhaps, a more traditional one.

With the crisis over Afghanistan a possible exception, Americans have become more sophisticated and European in

their conduct of foreign affairs. Even with *détente* currently in disarray, its very concept would have been unfathomable to an earlier generation of Americans. To reach for accommodation with the Russians, without forgetting that they are our adversaries, suggests a tolerance for ambiguity new to Americans, who have traditionally seen the world in terms of good guys and bad guys.

The United States and Europe have become more similar culturally as well. Until recently, Europeans regarded the United States as a powerful but untutored nation, a cultural wasteland which imported its ideas and art from Europe. Europe was Greece; the United States, Rome. But the fact is, New York, not Paris, is now the capital of the world of arts and ideas. Instead of Americans ransacking Europe for cultural treasures, Europeans scour the countryside here looking for Americana. While Europeans used to complain of American "cocacolonization," it is European investment in and tourism to the United States that have exploded in recent years. America has become a more cosmopolitan country; there has been an enormous improvement in our restaurants, in our wine, and in our taste.

When America was a younger country, struggling with self-definition, it customarily saw itself as a non-Europe. Like the adolescent who wishes to be as little like his parents as possible, America rejected its European antecedents. But in recent years, distinctions between what is "European" and what is "American" have blurred. While there is much about a younger America we will miss, our resemblance to our parental continent need not be a source of concern. Given the complexity of the problems we now face, it may offer some hope.

MICHAEL AARON ROCKLAND

(Michael Aaron Rockland is professor and chairman of the Department of American Studies at Rutgers University.)

Soviet press

IN FOR THE LONG HAUL REPORTING THE LINE ON AFGHANISTAN

EVEN IN THE SOVIET UNION leaders face difficulties in justifying international actions that meet with nearly universal condemnation and may, in addition, demand public sacrifices. Signs of this can be seen in the way that the Kremlin's mouthpiece, the centrally controlled Soviet press, has handled the Afghanistan events.

The invasion of Afghanistan caught the usually well-prepared reporters and analysts of the USSR's most authoritative dailies, *Pravda* and *Izvestia*, by surprise. For the first four days of the invasion, no mention was made of the Soviet action. It was only on December 28 that *Pravda* carried the text of an appeal by Babrak Karmal to his "suffering fellow countrymen," without any mention of Soviet involvement. Not until the next day did the Soviet press report an "Appeal

from the Government of Afghanistan" requesting "immediate political, moral, and economic help, including military assistance." The report ended with the ominous note that "the Soviet leadership favorably responded to the request from Afghanistan."

Confusion among Soviet journalists was immediately evident. For the first week, *Izvestia* and *Pravda* couldn't get the name of the new leader of Afghanistan right; for an embarrassing seven days, article after article, headline after headline, referred to Afghan Prime Minister Babrak Karmal as Karmal Babrak!

Almost from the outset, Karmal became a kind of media celebrity. He was mentioned in virtually every report and commentary in the two dailies for well over a month, and his numerous press conferences were given much attention. In later reports, other leaders began to intrude into the reportage, suggesting that the Soviets wish to keep their options open and may be preparing their population for the possibility of a change in leadership. Foremost among those mentioned are Foreign Minister Mohammed Dost, who represented Afghanistan in the United Nations debates and whose March visit to the USSR received extensive coverage, Justice Minister A. Arian, and the Deputy Head of the People's Democratic Party of Afghanistan, Asadulla Sarvari.

Most surprising has been the Soviets' remarkable candor in discussing the problems faced in Afghanistan. Clearly, the Soviet press has been indicating to the public that it can expect serious Soviet losses. A report from *Pravda's* correspondents in Kabul on January 6 spoke of "ominous news from the southern and eastern borders of the country" and indicated that Maoist "grouplets" were circulating leaflets in Kabul urging the masses to struggle against the new regime. A February 6 article in the influential weekly *Literary Gazette*, entitled "Why the Gunshots Resound," gave an account of the assassination of Major Mohammed Naum and his family in the heart of Kabul. The story told the Soviet public that attempts are being made to sow "panic within the populace." Nowhere did the account refute charges that "Kabul is in disorder" and that "tension is evident throughout Afghanistan." Rather it blamed this state of affairs on Washington and Peking. In late February, both *Pravda* and *Izvestia* carried articles explicitly acknowledging "widespread unrest" in Kabul and throughout Afghanistan. But these dispatches were followed in several days with reports indicating that "the situation was normalizing in the Afghan capital." An April article began to emphasize the stability and humaneness of the regime. The April 1 *Izvestia*, for example, described initiatives by the Afghan Council of Ministries directed at resolving social and economic questions, mechanizing farms, and improving education.

This degree of candor does not mean that Soviet reports have avoided sensationalism and wild charges. The Soviets initially indicated to the world that their invasion was made at the request of the government of Afghanistan, then led by Hafizullah Amin. Yet on January 17, the Soviet press reported that Amin was a CIA agent intent on reversing the gains of the

April 1978 revolution and bringing his country into the imperialist sphere. Thus, in essence, readers were asked to believe that an agent of the CIA asked the Soviets to intervene to establish order. Moreover, readers were expected to believe that the CIA was fomenting an uprising against the government of one of its agents. Further embellishments were added to this scenario when Babrak Karmal, hoping to use anti-Israeli sentiments to bolster Moslem support for his government, was quoted by *Izvestia* as indicating that Amin had entered into collaboration with Israeli intelligence.

In February, the *Literary Gazette* published a graphic photo of armed men beating a bound and naked prisoner who is suspended by the legs. The caption below the photograph reads: "This is how Afghan bandits, armed with American and Chinese weapons, settle scores with an activist of the April Revolution."

Charges of direct CIA intervention are all-pervasive. *Izvestia* told of the arrest of Robert Lee, a 29-year-old American seized by Afghan authorities and charged with "attempting to foment an uprising." *Izvestia's* reporter indicated that Lee was a graduate in chemical engineering from Berkeley, "well known as a 'foundry' for the manufacture of the spy cadre of the CIA." Another provocateur in Lee's company, we are told, was carrying hostile leaflets and "a packet of heroin." The point of this article and others was clear. It was outsiders, bandits, and CIA agents, but not the residents of Kabul, who fomented disorder in the capital on February 23.

Reading the Soviet press indicates that the leadership of the USSR has been more than slightly irritated by Western radio broadcasts beamed into the Soviet Union. The February 5th *Izvestia* carried the text of a speech by Boris Ponomarev, Candidate Member of the Politburo, who is quoted as saying, "The Afghan authorities and the Afghan population have established amicable relations with the Soviet military. There are no clashes between Afghans and our soldiers, as all manner of 'radio' has been dishonestly disseminating." And the Soviet press sought to counter Western radio reports of the UN debate on Afghanistan by portraying the deliberation as a propaganda ploy of the U.S. and China. Attacks on Radio Liberty and the Voice of America have continued to escalate and indeed reached a high-point in late March, when Western radio services began to broadcast accounts of the Soviet use of chemical warfare in Afghanistan.

The way the editors of *Pravda*, *Izvestia*, and the *Literary Gazette* have been commenting on Afghanistan tends to confirm the view that Soviet leaders are anxious about the potential dissatisfaction of their Moslem peoples with the invasion. *Izvestia*, for example, has run a report which quotes an Afghan Imam from Mazari-Sharif, the *moulavi* Gavur as saying, "We entreat the Almighty to send us peace. . . . We oppose those who, while hiding behind the name of Allah, have sold themselves for dollars and pounds and are attempting to crush the April Revolution, whose ideas have sounded a vibrant note in the hearts of the honest Moslems of Afghanistan." And *Izvestia* had featured a story on Afghanistan's "widely celebrated Moslem holiday—the day of Mohammed's birth."

A number of topics remain taboo. Nowhere in the Soviet press has any indication been given of the size of the Soviet military force in Afghanistan. Nor has any mention been made of Soviet casualties. In fact there is only mention of Afghans fulfilling military functions. But *Izvestia* has reported that the USSR and Afghanistan have entered into a treaty "on the conditions governing the temporary presence of a limited contingent of Soviet troops on the territory of the Democratic Republic of Afghanistan." That this treaty's ratification was felt to be necessary indicates that no Soviet withdrawal is anticipated in the short run.

Dissidents who have recently emigrated report growing dismay among the citizenry. Irina Zholkhovskaya-Ginzburg, the wife of former political prisoner Alexander Ginzburg, for example, indicated widespread concern outside the dissident community over the invasion and spoke of rumors of great numbers of Soviet casualties in Afghanistan. A recent *émigré* from Kiev reports that the sight of caskets being unloaded from airplanes at the airport of the Ukrainian capital was the source of widespread comment and anxiety. And the continued exten-

siveness of Soviet coverage of events in Afghanistan suggests that the Soviet leadership is sensitive to the possibility of dissatisfaction on the part of the USSR's population.

Interested Soviet citizens do have alternative sources of information on Afghanistan—Western radio broadcasts and *samizdat*. Thus the recent step-up of repressions against dissidents who produce *samizdat* comes as no surprise.

It is of course difficult if not impossible to make sweeping interpretations of Soviet policy solely on the basis of articles and commentaries in the Soviet press. Yet the pervasive propaganda campaign and its emphasis on American, Chinese, and Pakistani intervention suggest that the Soviet leadership, through its press, is preparing its citizenry for a protracted and difficult Soviet involvement. At a time when Soviet soldiers have just begun digging in, it is too early for anyone in the USSR to expect to see the light at the end of the tunnel.

ADRIAN KARATNYCKY

(Adrian Karatnycky has written on Soviet and East European affairs for *Commonweal*, the *New Leader*, the *New Republic*, and other journals.)

Of several minds: *Frank Getlein*

THE RIGORS OF TRAVEL

NOBODY HERE BUT US COMMIE MOMMIES

SOME OF US warned that this would happen when the first modern attacks on the freedom of Americans to travel abroad began back in the early years of the Cold War.

In those days, to be sure, it was hard to get anyone interested in the problem because it seemed only to be one for rather special members of society.

Pre-eminent among those affected were Americans who had supported the government of Spain against the treasonous attack by General Franco. There was a tricky time problem involved there. If you were against Franco in 1937, you were clearly disqualified for travel abroad in, say, 1952. On the other hand, by 1942 the American government itself was waging all-out war against Franco's principal supporters and suppliers, the Nazis in Germany and the Fascists in Italy. The anti-Franco non-travelers—for some odd reason actually labeled "fellow-travelers" by the very government that was keeping them from traveling at all—were doubtless premature

anti-Fascists. In politics as in cooking and acting, timing is everything.

The same timing problem applied to other categories of those excluded from travel. Premature labor organizers, for example, were held at home, though later this became a quite acceptable occupation. Similarly, people who wrote and organized against the lynching of black people in the South came under the ban, though again, with the passing of years, this, too, was seen as acceptable.

The moves of the immobilizers in government were at their most mysterious in music. Bass baritones, for instance, were high on the list of non-travelers, though, as far as I know, tenors and mezzos were as free as the birds to migrate where they would. Harmonica players were deemed a clear and present danger to national security when abroad, although the other great harmonica-player of the time, Borah Minevitch, was never halted in spite of a clearly Russian last name. Perhaps it was the memory of Senator Borah that saved him. It was always hard

to tell exactly what the government travel-regulators had in mind, whether they had anything in mind or even a mind to have anything in.

Their point was simple and direct. If you held sentiments in opposition to, or even not in total accord with, those of J. Edgar Hoover and Richard M. Nixon, you were not fit to travel. On the other hand, it was not always easy to guess what those semi-official sentiments might turn out to be. Eventually even the FBI came out against lynching, although I'm not sure if they ever pardoned those who were against it too soon. Eventually Richard M. Nixon, having built his whole career on strenuous anti-Communism, found himself downing toasts in the People's Palace in Peking, as it was then called, swilling vodka with the red rascals in the Kremlin itself. Again, I'm not sure he ever pardoned anyone who advocated such measures before he took them and I know he never forgave women politicians who wore pink underwear and otherwise gave aid and assistance to the enemy.

Still, with all these shenanigans going on, most Americans felt that it could never touch them. The only people inconvenienced or deprived of their employment were political thinkers, writers, social ameliorists, artists, musicians, in general the scum of our society.

Well, I hate to say I told you so (actu-

ally I love it, somewhat perversely) but sure enough, now the travel ban has been extended to the two principal pillars of our society, mothers and athletes. Not only athletes, but amateur athletes, thought by many to be the conscience of athletic activities, or the probity, or something. And not only mothers, but specifically mothers whose sons have been taken prisoner by the wild Ayatollah while serving their country, mothers who, in a more innocent time, would have been called Blue Star Mothers. If they attempt to visit their children imprisoned by President Carter's inability to say no to David Rockefeller and Henry Kissinger in the matter of the deposed Shah, they risk being called Red Star Mothers, having their passports lifted and anything else unpleasant the government can think to do to them, from income tax audits to phone taps and perhaps a little FBI burglary.

What the Carter administration is obviously scared stiff of is that one of those mothers will somehow prevail on someone in the French farce that passes for the Iranian government to give her her son, thus demonstrating a power of persuasion and of liberation that the administration has been unable to find in political and economic sanctions, in the court of world opinion, in diplomacy or in the odd military adventure, and I do mean odd. I suppose you can't blame them for that, but the point remains: when we accepted the right of the government to restrict the travel of people with whom the government disagreed because they were premature social ameliorists or anti-Fascists, we tacitly gave the government license to withhold the same rights from people who might now be described as over-enthusiastic mothers or over-dedicated amateur athletes.

The ban on Olympic athletes attending the games for which they have trained all their lives has been imposed because of the Russian invasion of Afghanistan, it being thought in high administration circles that any country that would invade a small Asiatic country is not fit for Americans to play with.

The underlying assumption has to be, thank heaven we Americans have never invaded and tried to subdue a small Asia-

tic country. There is no place called Vietnam, there never was a place called Vietnam, hence there can hardly have been a war in Vietnam brought there by the Americans or anyone else.

For that matter, I suppose we must thank heaven, too, that our staunch allies and worthy playfellows, the good Brits, never invaded Afghanistan, Afghanistan having been invented only after the Brits had left Asia.

What we have here is one of those clashes of moralism that can change societies, bring down governments and, if you happen to believe in morality rather than moralism, make you throw up. The new Carter moralism, like the old Nixon moralism, is based on the perception that whatever is done in the name of "freedom" is not only moralistic but moral, even commendable. On the other hand, if the same thing is done in the name of Communism or Socialism, it is immoral. As perceived by both these political theorists, it is fundamentally a question of us and them, but neither theorist has been prepared to say so. Instead, both have invoked eternal principles. Since the Soviet regime is second to absolutely none in the history of mankind when it comes to invoking eternal principles and wrapping their shadiest dealings in moralist considerations, there is a natural clash.

At home, in the meantime, we have all been taught by, for example, the two Billies, Sunday and Graham, and the one, inimitable Louis, namely B. Mayer, that nothing is more American and moralist than Mom, that nothing is more

American and moralist than athletics and within athletics, amateur athletics are the most moralist of all. Having attacked both motherhood and amateur athletics, President Carter, if he ever does venture forth to the voters, is bound to be implored, say it isn't so, Jimmy, and what will he be able to say?

Moralism is always dangerous stuff in politics. It differs from morality, which a lot of political observers are also distrustful of. But morality governs one's own actions. Moralism, in contrast, is used in the first place to justify one's own actions on high moral grounds—all those nauseating Nixon speeches based on the "I could have taken the easy course, the politically profitable course," were moralism—and in the second to denigrate one's opponent both at home, as in the White House attributions of Kennedy's gains to Carter's willingness to make hard decisions, above politics, of which he has yet to make his first, and, worse, abroad, as in the whole Afghanistan posing against the background of a Vietnam that never was.

The danger in moralism is not really the touch of Tartuffe that clings to the moralizer and that positively takes over in moralizers like Nixon and Kissinger, but rather that the moralizer gets to believe his own moralizations, to believe that he is indeed the only honest player, that people who oppose him at home or abroad can only do so from base motives, even such base motives as visiting one's captive children or demonstrating one's athletic skills.

FRANK GETLEIN

Of several minds: *Abigail McCarthy*

JUSTICE FOR MOTHERS

REFLECTIONS FOR THE ANNUAL SPRING RITUAL

I AM the mother of the four best children in America. Like all other mothers of best children I tend to think that there is no experience comparable to motherhood. Not only are our children our joy but they are our bridge to

the future and the affirmation of our pasts. I am proud and glad to be a mother. But I would be breaking faith with my daughters if I did not note that the annual national celebration of motherhood is pretty much a matter of lip service.

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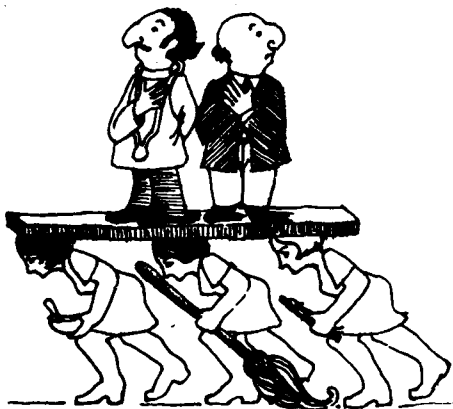
Things are not that good for mothers in this society of ours. The tangible honors for motherhood are few.

Things are not good for young mothers. In a two-paycheck economy most of them must seek jobs in order to help their husbands pay for homes and the education of their children—in many cases to help them pay for the more basic necessities of food and clothing. Whatever the job, it will pay them less than the men who work beside them—only three-fifths as much. (That figure has not changed in forty years despite a decade of intense crusading for justice on the part of feminists.) And studies show that they come home after work to do the major share of cooking, cleaning and child care. Even worse, more and more young mothers are being left alone to head young families and a third of these families live below the poverty level. The great majority of the very poor are mothers and their children.

Things are not good for old mothers, either. They are the very poorest of the poor. Pity the working mother whose social security payments are 40 percent less than those of a man retiring at the same time. That means that she is struggling to survive in this inflated economy on perhaps three hundred dollars a month—often less. This “sickening disparity,” economist Sylvia Porter calls it, reflects not only the pay inequities of her working life but the penalty she pays for having taken time out to bear and care for children.

Pity also the widowed homemaker who has scrimped and saved, sewed, painted, and gardened to improve the family home; pity the widow who has worked long hours in the family business or on the family farm. Chances are that none of these will be hers if her husband dies. Our inheritance laws and inequities in the private pension system as well as in social security may well mean that she will lose them. In a society which does not consider homemaking or unsalaried work part of the gross national product even a lifetime of such labor does not necessarily establish a claim to property.

In a country in which motherhood is the subject of song and story, in a church in which motherhood is extolled in



preaching and tradition, why is there so little concern for the plight of mothers? In part because the women suffering these injustices themselves see their situation as a departure from the norm. Except for the convinced philosophical feminists—still a minority—each working mother tends to see her own situation as the result of unusual economic or personal circumstances and, often, as temporary. This, in the face of the current statistics—half of the mothers of minor children are in the work force now and more will be so in the future; the average woman faces a work life of up to twenty-five years. The recent report of the Labor Department predicts up to 70 percent of all women will be part of the work force by 1985. Because the working mother does not see herself as part of the many she accepts the conditions the report also describes—“that women still face discriminatory barriers to employment opportunities, are steered into lower-paying positions, face barriers to advancement.” She thinks of herself, if at home, as supported not as a contributor to family net worth. She has been educated, formally or informally, as the report implies, to have lower expectations for her job life and her place in the community.

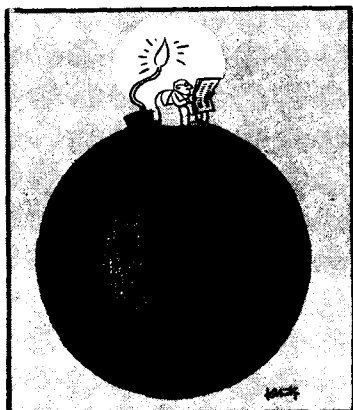
Even feminists may be deceived about the actual situation, thinks Columbia anthropologist Marvin Harris. Married women were moving into the work force because of need long before the current wave of feminism crested in the '70s, and they were able to do so because the need to intensify production to maintain the living standards of a whole society made “this untapped reservoir of cheap, docile

labor” attractive. Men’s attitude to women working changed only, he says, when “it became more convenient for them to have women work.” Another source suggests that the executives and boards of conglomerates are making women presidents of subsidiary companies—a fact celebrated this year on many a financial page—because they find women more malleable than men.

“The systemic level is obscured by people who do not want to see the truth,” says Harris, “We have things in our lives in society that we don’t want to know.” One thing we don’t want to know is that the ideal of mother “queen of the home” as Chesterton pictured her has never been attainable except for privileged women. Even when he was describing this queenmother another had probably left *her* home to char in *his* and polish *his* brasses—and all over the world women were leaving their homes to work the whole day long in silk mills and on rubber plantations, in sweat shops and in stoop labor in the fields. Poor women have always worked. But in a decade of lecturing I have found that pointing out this fact and questioning the possibility of the ideal almost inevitably evokes hostility from audiences, especially church audiences, and most especially from audiences at the universities which were once all male. I am at once the unpopular messenger who bears bad news—and this, although I freely admit that I, too, was blind when I first read Chesterton and heard those mission sermons of old on saintly mothers. I simply did not *see* the mothers of my classmates who went out to cook and clean, who worked in the button factory and the cleaning works, clerked in stores, acted as telephone operators—to say nothing of those who milked cows, shocked wheat, dug potatoes and did all the drudgery necessary on a subsistence farm. And to see that they could have had little time to be the teacher-mothers of the dream.

If we can bring ourselves to stop confusing the ideal with the reality, we may finally come to honor mothers with justice, and better yet, with a challenge to the structures which seem to make injustice inevitable.

ABIGAIL McCARTHY



The overriding issue

DAVID RIESMAN

THE OVERRIDING ISSUE for me since 1945 has been control of nuclear weapons. I judge all policies, foreign and domestic—and in the United States the two cannot be disentangled—in terms of the degree to which they increase or decrease the vulnerability of humankind to destruction through the proliferation of nuclear weapons and a nuclear war. Judged in these terms, the decade just ended was a terrible one.

The partial Test Ban Treaty was signed in 1963, at the height of the anti-nuclear weapons movement in the U.S. (and elsewhere). The majority of people who have come of age politically since then, especially today's college students, seem not to have had nightmares about nuclear destruction. Such nightmares were common, indeed almost universal, among sensitive undergraduates in the 1960s. Since nuclear catastrophe has not occurred, it does not seem to be a salient issue for most young, politically involved people. Students, to the extent that they have political concerns, focus on civilian nuclear power, which poses a minor hazard compared to the planet-destroying potential of nuclear weapons.

The specter of nuclear war lay behind my own anxiety concerning Vietnam, an anxiety that originated in 1954 when the United States failed to sign the Geneva Accords and our foreign policy was dominated by the self-righteousness and Cold War outlook of John Foster Dulles. My fears were heightened when President John F. Kennedy came into office with his fallacious talk of a "missile gap" (at a time when the Soviet Union had less than half a dozen ICBMs capable of striking the U.S.) and with his readiness to send to Vietnam first advisers, then counter-insurgency troops. I feared both the possibility of nuclear conflict and the consequences of the actual intervention, which came to involve the use of the frightful "conventional" weapons of biological warfare.

DAVID RIESMAN, *professor of sociology at Harvard University, is the author of Lonely Crowd: A Study of the Changing American Character. An earlier version of this article appeared in The Texas Observer.*

My opposition to our involvement in Vietnam was strong from the start, even though I recognized that Kennedy's initial enterprise there was defended by administration intellectuals as an effort, in part, to get away from the inflexible Dulles doctrine of massive retaliation. This new departure required a showing that the U.S. could fight and win a counter-insurgency war without resort to nuclear weapons. But as the involvement grew and success eluded U.S. policy-makers, voices began to be heard calling for (as one Air Force general put it) bombing North Vietnam back into the Stone Age, and the danger that nuclear weapons might be used grew accordingly. We must be grateful to Johnson and Nixon and Kissinger for exercising prudent restraint in this respect, whatever else we may think of them.

Fighting for the development of the hydrogen bomb (a single one of which made a flattened wasteland of the Eniwetok Island test site in the Pacific), the Cold Warriors, who engineered the ouster of articulate H-bomb opponent J. Robert Oppenheimer from the American nuclear program, sought to erase the distinction between large conventional weapons and small nuclear ones (so-called tactical nuclear weapons). They used the term "nukes" to refer to these allegedly minor nuclear weapons.

Today, seeing the slogan "no nukes" on the bumper stickers of the cars driven by the educated elite at selective colleges, I am reminded of the struggle to maintain the vital distinction between merely dreadful conventional weapons, of the type that needlessly destroyed Dresden and Tokyo, and nuclear weapons that threaten the long-term destruction of life as we know it.

"No nukes" now refers, in contrast, to the relatively minor dangers of nuclear power plants, which offer environmentalists an easy avenue of attack against corporate villains, such as utility companies. There are undoubted hazards in the civilian use of nuclear power, especially in disposal of nuclear wastes. But every serious physicist with whom I have spoken believes that even the most serious damage that might have resulted at Three Mile Island, for example, would be a local disaster but not a calamity for the planet comparable to a major

nuclear exchange. Even a relatively small number of nuclear weapons, now available in such overwhelming quantities for the major nuclear powers, is enough to make MAD (Mutual Assured Destruction) a credible deterrent to anyone who believes in Murphy's Law: namely, that if anything can go wrong, it will. The point is not to minimize the hazards of peaceful use of nuclear power, but to emphasize that a far greater danger is being all but ignored.

TO HEAR Americans at the SALT II congressional hearings discuss the possibilities of a first strike—in which, as one put it, we could incinerate the Soviet Union—is terrifying. Such talk is terrifying in part because it makes the Soviet Union, which already feels itself sufficiently threatened from within and without, a more dangerous adversary. Under conditions of free trade with most-favored-nation status and a greater American willingness to recognize that we must live on the same planet with this major nuclear power, as they must live with us, the danger of nuclear confrontation is lessened. Hence, I opposed from the outset the human rights doctrine of President Jimmy Carter (and the many people who have taken a similar position which can so easily, avoiding moral relativism, flatter ethnocentric Americans), in spite of my full recognition of the terrible conditions of life in the Soviet Union (though far less terrible than in the Stalin era), because it threatens the SALT II treaty and hopes for peace. I thought we should save our threats for serious international matters, and not spend them on domestic matters within Russia. Rather than threatening them, we must learn more about them and have more contact with them.

If we take the trouble to notice, we see that the Soviet Union faces a restless internal population, no longer numerically dominated by the Great Russian ethnic group; it faces potential dissension, especially from its Moslem minorities, who have ties with a Moslem world in nationalist ferment; it faces an economy less productive than ours. Russia faces, too, the unquiet "people's democracies." Much of the alleged strength of the Warsaw Pact troops is not directed at Western Europe (where, incidentally, most responsible leaders favor SALT II) but at the populations of these Warsaw Pact "allies."

Much can improve in the world, including its regard for human rights (which can be promoted through quiet diplomacy, as has been the case in protecting some dissidents in Yugoslavia and even in Chile), without humbling the Soviet Union or heightening its leaders' fear of internal upheaval. To humiliate the Soviet Union and to gamble on the character of Brezhnev's successor would also be especially destabilizing at a time when the threat of nuclear proliferation is intensifying. Pakistan appears to be expanding its nuclear potential. Israel and Japan evidently have nuclear weapons or at least the means to build them. Countries such as Libya and Iraq would see no need to exercise restraint in the quest for nuclear weapons if the Soviet Union and the United States cannot agree to do so.

In fact, the Middle East has been perhaps the main source of possible danger of nuclear confrontation between the superpowers. Endemic instability there was aggravated when the

Israelis, who had the chance for magnanimity after the six-day war of 1967, failed to take advantage of that opportunity to create an atmosphere of relatively benign feeling in the region by showing a willingness to trade occupied lands and the people in them for peace and secure boundaries. Instead, a non-adversary state, namely Lebanon, has been shattered, and the lack of inventiveness and imagination, as well as magnanimity, not among all Israelis, but among those in power, in effect helped prepare the ground for the 1973 war. It also forced the present stalemate within Israel between the fanatical proponents of expansion and the very large number of Israelis who would be prepared to trade land for an assured peace, if they could secure a government capable of negotiating such an arrangement or even interested in it. Many American Zionists, with notable exceptions in academic life and elsewhere, have been captives of the party line of the Israeli government in power.

THESE LINES were written before the Russian divisions moved into Afghanistan, triggering an explosion of hawkish sentiment in the U.S. But I feel constrained to point out that all during the '70s, the U.S. was growing more truculent, more xenophobic, more cut off from the rest of the world.

Yet I find it absurd for people to make the self-confirming prophecy that American defense and American power have become unduly weakened (whatever our inability to interfere all over the world in the old gunboat-diplomacy style). The U.S. is in general not in retreat. The U.S. remains a model for much of the world. Students and public figures may attack us ideologically, and indeed understandably envy us, while imitating some of the features of our materialistic society that many educated Americans would consider our least attractive ones.

The basic strength and well-being of the U.S. is not built on increased nuclear weapons, or the MX missile that President Carter has had to promise to the Right in the hope, which may turn out to be in vain, of eventually passing the SALT II treaty. Those truly concerned with disarmament on the Left also attack the treaty, finding it much too limited in scope. But SALT II remains of such overriding symbolic importance that failure to ratify it, I believe, would unravel what little fabric of international comity there exists. It might even bring the Chinese and the Soviet Union back together again, for we are not the only ones who can play the "China card."

I am in favor of the draft, or at the very least registration for the draft, to show that we are prepared if need be to defend ourselves by conventional means, since I do not believe this country sufficiently disciplined for the kind of active nonviolent defense that the late Martin Luther King Jr. practiced. To the dismay of an internationalist like myself, nationalism has proven to be the strongest force in the world—a surprise and disappointment also to Marxists. As long as this remains so, we must be ready to defend our interests by domestic measures that will strengthen our economy through conservation and the civilian use of nuclear power as an interim measure until we can develop still safer sources of energy (else we shall fight a

class war between the privileged who want amenities and the less privileged who would also like amenities but who want first of all jobs and heat). I would also be very happy if our environmentalists and consumer advocates, such as Ralph Nader, called for removal of the tariff from Japanese automobiles, because the import of Toyotas and the like for others than the well-to-do would reduce our consumption of vanishing fossil fuels. Even more important to our national well-being is the rebuilding of the railroads, which obviously we should undertake, rather than building more bombers when we already have ample means of delivery of nuclear weapons (through our strategic triad of manned intercontinental bombers, ICBMs, and missile-launching submarines).

I have followed the single thread of nuclear weapons, attaching some other themes to that thread to suggest a bleak view of the last decade. I concede, of course, that this is a one-sided picture; there are other issues. If we can live through the next years of nuclear weapons peril, and the dangers within

this country of civil strife—what I sometimes think of as traffic-jam, litigious democracy—I can envisage benign futures (which some wings of the women's movements foreshadow in their combination of an interest in nurturing the oncoming population of children with tough-minded realism about contemporary affairs). I do not see the '70s as a period of greater conservatism among the educated, as many believe, but as one of greater cynicism and also greater tolerance—tolerance for egocentricity and a pornography of violence, but also tolerance for minority groups and for women in previously white-male-dominated positions. The '70s were also a period, worldwide, of both intense nationalism and intense ethnic chauvinism, and of dangers of fragmentation not totally absent from these United States. Yet we are still a vital country. If we can get through the next few years and maintain a modest national comity without xenophobia, there are many grounds for hope, and we must work for these, whatever our moments, whether self-indulgent or prophetic, of despair.



LOOKING AT WHAT JESUS SAID

A bill of divorce

JOHN L. McKENZIE

WHAT THE NEW TESTAMENT says about divorce is found in a few texts, almost all of which are attributed to Jesus—I Corinthians 7:10-16; Mark 10:1-12; Matthew 5:32 and 19:1-12; Luke 16:18. All these texts presuppose Deuteronomy 24:1-4, quoted in Mark 10:4, Matthew 5:31 and 19:7. [See texts on next page.] This last text is the only Old Testament text which authorizes divorce; and it does not so much authorize divorce as presuppose it. This law actually prohibits the remarriage of a man and a woman who have been previously divorced. It is almost in passing that the requirement of a document of divorce issued by the man is stated; Jewish law had no provision for a wife to divorce her husband.

This law was the object of a celebrated controversy between the rabbinical schools of Shammai and Hillel, a controversy which antedated Jesus himself. The controversy dealt with the meaning of the ambiguous phrase in Deuteronomy 24:1 defining the cause of divorce, translated in the New American Bible

as "something indecent." Shammai, a famous rigorist, understood this to mean adultery and nothing less. Hillel, famed for his humanity, in this question approached the trivial; he permitted divorce because the husband did not like his wife's cooking, or because he found another woman who pleased him better. Effectively, that is, he permitted a man to divorce his wife if he wished to divorce her.

The form in which the question of the Pharisees is set in Matthew 19:3 is thought to reflect this controversy; Jesus was asked to state whether he stood with Hillel or with Shammai. This was a reasonable rabbinical question; until quite recently it was universally thought that the question as Mark has it (10:2) made no sense in a Jewish context. Documents discovered at Qumran indicate that there were Jewish sectarians who denied the legitimacy of divorce, at least for their sect. But since they thought their sect alone represented authentic Judaism, this limitation does not mean much.

The teaching of Jesus, as reported by Paul (the earliest witness), Mark and Luke, is brief and lacks nothing in clarity. Matthew's two texts raise questions which we shall discuss shortly. Except for these questions, the sayings of Jesus go beyond even Shammai and forbid divorce for any cause. The prohibition is supported by an appeal to Genesis 2:24. It was a rabbinical principle that an earlier text in the Torah outweighed a later text.

It is generally believed that the formulae of Mark and Luke

FATHER JOHN L. McKENZIE is a distinguished biblical scholar, and author of *A Dictionary of the Bible*, *The Two-Edged Sword*, and *The Old Testament Without Illusion*, among others. This article is adapted from a chapter in his latest book, *The New Testament Without Illusion*, reprinted with permission of The Thomas More Press.

are more primitive than the formulae of Matthew. Mark's formula cannot be the earliest form of the saying; it prohibits divorce whether it be the act of the husband or the act of the wife. Jewish listeners would not need this, as we have seen, and it is not said except by Mark; his statement was formulated for those who lived under Roman law. Mark certainly relaxes nothing by his modification. A colleague has remarked that in these texts the more diligently form criticism has investigated the sayings, the more clearly it appears that the sayings are rigorous without qualification and that they represent a saying of Jesus himself. Thus the constant teaching of the Roman Catholic church on the indissolubility of marriage seems to be well supported not only by traditional interpretation but by the interpretation of modern scholarship.

WE MAY take this conclusion for granted; and if we do, we must deal with Matthew's exceptions. Again we meet an ambiguous phrase; and it is possible that the phrase in Matthew 5:32 is an echo of the ambiguous phrase in Deuteronomy 24:1. Both the phrase and its syntactical relation to the context are ambiguous; in both 5:32 and 19:9 the New American bible translates "lewd conduct is a separate case," thus removing most of the ambiguity by translating something which really is not in the Greek. The translators are quite correct in rejecting the word "adultery"; the Greek word does not mean "adultery" but harlotry, although it is true that the Greek and the Hebrew words which are translated harlot and harlotry are loosely used of illicit sexual union where no professionalism is implied. (The Jerusalem bible accordingly uses the term "fornication.") Greek has nouns and a verb which mean adultery, and Matthew uses these words both in 5:32 and 19:9. The traditional law of the Greek Church has permitted divorce for adultery alone; but the law is not really well founded in the

texts of Matthew. What Matthew really meant has long been uncertain; only in contemporary interpretation is a consensus emerging.

I should notice that neither now nor in the past have interpreters believed that the exception was an addition to the original text of Matthew. The same evidence which enables us to read the gospel of Matthew gives us the exceptions. Nor have interpreters leaned to the view that the exception was a part of the original saying of Jesus which was omitted by Paul, Mark and Luke. They have been therefore more or less compelled to say that the exception was added by Matthew to the saying in its original form.

We deal with the same problem in principle when we treat the words addressed to Peter by Jesus in Matthew 16:18-19, about being the foundation of the church and possessing the keys of the Kingdom. Neither have interpreters found it tenable to suppose that Matthew made an exception to the saying of Jesus. Space is not available, nor would it be useful for my purpose, to detail the various explanations which have been offered; they are more remarkable for their ingenuity than for anything else, and ingenuity is not a vice in an interpreter.

The interpretation which seems to be winning acceptance was suggested by the late Joseph Bonsirven nearly thirty years ago. He did not originate the explanation, but as he presented it the explanation won attention which it had not received previously. The explanation is based on the meaning of the Hebrew word in rabbinical usage (*zenut*) which lies behind the Greek word which we translated "harlotry" (*porneia*). This word was applied in rabbinical Hebrew not only to prostitution and to fornication, but also to marriage contracted within the forbidden degrees of kindred (Leviticus 18:6-18). It was such an incestuous marriage of a man to his stepmother at Corinth which so outraged Paul (I Corinthians 5:1-5). Paul correctly

Deuteronomy 24: 1-4

Supposing a man has taken a wife and consummated the marriage; but she has not pleased him and he has found some impropriety of which to accuse her; so he has made out a writ of divorce for her and handed it to her and then dismissed her from his house; she leaves his home and goes away to become the wife of another man. If this other man takes a dislike to her and makes out a writ of divorce for her and hands it to her and dismisses her from his house (or if this other man who took her as his wife happens to die), her first husband, who has repudiated her, may not take her back as his wife now that she has been defiled in this way. For that is detestable in the sight of Yahweh, and you must not bring guilt on the land that Yahweh your God gives for your inheritance.

Mark 10: 1-12

Leaving there, he came to the district of Judea and the far side of the Jordan. And again crowds gathered round him, and again he taught them, as his custom was. Some Pharisees approached him and asked, "Is it against the law for a man to divorce his wife?" They were testing him. He answered them, "What did Moses command you?" "Moses allowed us" they said "to draw up a writ of dismissal and so to divorce." Then Jesus said to them, "It was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation *God made them male and female. This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide.*" Back in the house the disciples questioned him again about this,

and he said to them, "The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too."

Matthew 5: 31-32

"It has also been said: *Anyone who divorces his wife must give her a writ of dismissal!* But I say this to you: everyone who divorces his wife, except for the case of fornication, makes her an adulteress; and anyone who marries a divorced woman commits adultery."

Matthew 19: 3-12

Some Pharisees approached him, and to test him they said, "Is it against the Law for a man to divorce his wife on any pretext whatever? He answered, "Have you not read that the creator from the beginning

says that it was not accepted among the pagans; it was prohibited by Roman law. Oddly enough, the rabbis did not unanimously reject it for proselytes; a proselyte was legally dead and had no relatives from his previous life. They found ways to draw the line at the marriage of a son with his mother.

Marriage within other prohibited degrees of kinship, however, was not so offensive to Hellenistic morals. It has long been recognized that the same word (*porneia*) is used in Acts 15:20, 29; 21:25, in the sense of marriage within the prohibited degrees of kinship. This was one of the practices of the Law which was imposed upon Gentile Christians. It has long been recognized that the decree was not intended to place abstention from non-kosher food on the same moral level with abstention from frequenting houses of ill fame. The text of Matthew, so interpreted, simply removes illicit unions from the prohibition of divorce; there can be no divorce where there is no marriage. It is exactly the same principle on which Roman Catholic canon law for centuries has permitted total separation and remarriage without calling it divorce.

THE INTERPRETATION is further recommended by the Jewish character of the Gospel of Matthew. The exception could not be formulated outside a context of rabbinical discourse. This does not imply that the other sources omit it because they thought it would confuse Gentiles (as it certainly has). It means rather that the exception answers a question which would occur only to a rabbi, and not even to a rabbi (Paul, for instance) when he was talking to a Christian audience. But the Gospel of Matthew exhibits other instances of the same approach. The lines of Matthew, so interpreted, contain no relaxation of the prohibition of divorce which is clear in the other texts.

I have noticed that even the most recent methods of form

criticism and what is called "redaction criticism" support the view that the most rigorous form of the saying is the most primitive. These methods do not permit those who practice them to affirm that the most primitive form of the saying comes from Jesus himself; they do show no good reason for attributing the saying to anyone else. Yet the rigorous Roman Catholic position has come under question. If a secure biblical basis were all that was necessary, no questions would be possible. The prohibition of divorce has a much sounder biblical foundation, for instance, than the primacy of the Roman Pontiff or the sacrament of orders. Both of these have been questioned, but not by Roman Catholics.

In practice the prohibition of divorce has meant that Catholics who wished to free themselves from a marriage had to find a canon lawyer and an ecclesiastical court which would find a legal defect in their marriage. It has long been known that these practices led to contrived interpretation both of the law of marriage and of the particular marriage contract which reached distortion. Many Catholics, both clergy and laity, have long been distressed by the candid hypocrisy of many of these procedures. I am not hinting at corruption in the usual political sense; some very powerful and wealthy people were unable to procure an annulment.

Henry Tudor of England, for instance, could not procure one from a court where nearly everything was for sale. In fact, it is hard to explain the stubbornness of a pope so nearly totally devoid of moral fiber as Clement VII. One feels that if he did the right thing, he did it for the wrong reason. But there is really no record of annulments being for sale, although, papal courts being what they often were, it must have happened on occasion. But it is a certain hypocrisy intrinsic to the process itself and not corruption that causes questions—the process of granting what is effectively a divorce and refusing to call it

made them male and female and that he said: This is why a man must leave father and mother, and cling to his wife, and the two become one body? They are no longer two, therefore, but one body. So then, what God has united, man must not divide."

They said to him, "Then why did Moses command that a writ of dismissal should be given in cases of divorce?" "It was because you were so unteachable" he said "that Moses allowed you to divorce your wives, but it was not like this from the beginning. Now I say this to you: the man who divorces his wife—I am not speaking of fornication—and marries another, is guilty of adultery."

The disciples said to him, "If that is how things are between husband and wife, it is not advisable to marry." But he replied, "It is not everyone who can accept what I have said, but only those to whom it is granted.

There are eunuchs born that way from their mother's womb, there are eunuchs made so by men and there are eunuchs who have made themselves that way for the sake of the kingdom of heaven. Let anyone accept this who can."

Luke 16: 18

"Everyone who divorces his wife and marries another is guilty of adultery, and the man who marries a woman divorced by her husband commits adultery."

I Corinthians 7: 10-16

For the married I have something to say, and this is not from me but from the Lord: a wife must not leave her husband—or if she does leave him, she must either remain unmarried or else make it up with her husband—nor must a husband send his wife away.

The rest is from me and not from the Lord. If a brother has a wife who is an unbeliever, and she is content to live with him, he must not send her away; and if a woman has an unbeliever for her husband, and he is content to live with her, she must not leave him. This is because the unbelieving husband is made one with the saints through his wife, and the unbelieving wife is made one with the saints through her husband. If this were not so, your children would be unclean, whereas in fact they are holy. However, if the unbelieving partner does not consent, they may separate; in these circumstances, the brother or sister is not tied: God has called you to a life of peace. If you are a wife, it may be your part to save your husband, for all you know; if a husband, for all you know, it may be your part to save your wife.

that; or the finding of legal loopholes which make one wonder whether any marriage, so scrutinized, could survive as valid and legitimate. This kind of work, one thinks, was done better by the scribes and Pharisees than by the disciples of Jesus.

There is also a certain amount of inevitable cruelty involved in the total rejection of divorce. One may say that there is a certain amount of inevitable cruelty involved in living in human society, and this must be conceded. Yet if there is any definite thrust to Jesus's words, it is a thrust against the cruelty of man to man—in this case, of man to woman, and woman to man. It is not a question of affirming or denying inevitable cruelty in the human situation, but of supporting systems which create cruel situations.

No one with any experience in the Roman Catholic legal system will deny that he sometimes feels like an executioner, and often an executioner of a doubtfully guilty party, granted that in most matrimonial problems there is never a totally innocent party. There is sufficient experience of divorce followed by successful marriage to another partner to permit the assertion that divorce sometimes heals a failed human situation. The total prohibition of divorce often makes it impossible to show compassion. One finds it difficult to believe that the refusal of compassion reflects the image of Jesus. It seems to put things before people.

IN THE SAME LINE of discussion, the Jewish practice of divorce, especially when it was interpreted in the school of Hillel, seems to have involved inevitable cruelty to women. It was a reflection of the privileged position of the male and the depressed condition of the female in Israelite and Jewish society. One must regard the Roman law as a social and moral advance. The divorced woman had no security except her own family, if she had a family. One sees a certain consistency in the saying of Jesus, if one believes that the thrust of his sayings was, as I said above, opposed to human cruelty. Can this saying be extended without qualification to situations in a far different context? It is a fact that the position of women in modern society is much altered from the position of women in ancient Jewish society. Can kindness in one situation become cruelty in a different situation?

Paul apparently thought it could. He delivered to the Corinthians the prohibition of divorce not as his own commandment but as the commandment of the Lord (I Corinthians 7:10-11). But what happens if a believer is married to an unbeliever? Paul has no saying from the Lord to cover this case, and he delivers a saying which is expressly his own: If the unbeliever "separates" (this seems to have been a technical term for divorce) the believer is free to marry again. This is clearly divorce, although the Roman Catholic church, with its dislike for the word, has called it the Pauline "privilege." It is a divorce executed by private authority; Paul invokes no legal authority, civil or ecclesiastical. The divorce is permitted because God calls us to live in peace (I Corinthians 7:15).

Here Paul thought himself empowered to apply the principle of the saying of Jesus to a case which the saying did not cover, employing a principle something like that which I

enunciated above; one should not in the name of the teaching of Jesus impose cruelty. Does the contemporary church believe that it possesses the apostolic power by which Paul modified a saying of Jesus? Paul seemed to think the call to live in peace made more serious demands than an existing marriage makes. How far may one take the principle implicit in his permission of divorce in this case? The Roman Catholic church has already extended the principle in its own practice to cover the marriage of a baptized Protestant who becomes a Roman Catholic.

One may say that these cases do not include the marriage of two baptized persons, which is the point at which the church becomes rigid. This is true; but sacramental marriage is not beyond the candid hypocrisy of which I spoke above, nor does it protect people from the cruelty inevitable in a rigorous prohibition of divorce. Nor do the words of Jesus in the relevant texts refer implicitly or explicitly to sacramental marriage. If the church has defined its rigidity in these terms, by the same power by which the church has defined its position it can redefine it.

This question illustrates perhaps better than anything else the difficulty in defining the teachings of Jesus as laws. If the problem of divorce had been treated by the kind of reasoning which gave us the morality of legitimate self-defense and the just war, we should long ago have found the legitimate and the just divorce. We have found ways to evade the teaching of Jesus on violence, which is as clear as his teaching on divorce. Apparently we see an "intrinsic evil" in sexual intercourse which we do not see in killing. The church has never expressly treated the moral teaching of Jesus as a set of impossible or impractical ideals which simply fail to give practical directions for life in the real world. But the church has recognized the difference between what is recommended as a better thing and what is obliged as a minimum of moral integrity.

I do not intend to propose the ethics of the just war as a principle for the solution of this question. This principle is what I called it, an evasion of the clear teaching of Jesus. I merely point out a certain lack of consistency. The prohibition of divorce imposes cruelty; the just war permits cruelty. I do not believe that either follows what I called the thrust of the teaching of Jesus. If one wished to be a rigid adherent of the biblical words, one might look at Matthew 19:10-12. The disciples respond to the prohibition of divorce with the obvious remark that it is better not to marry. Jesus answers by saying that the renunciation of sex is not for everyone, thus clearly introducing the difference between commandment and counsel. In the context, this can be nothing but a counsel of celibacy for the divorced; it has been turned into a counsel of celibacy for clergy and religious, with no basis in the text itself. One does not know how the established position was established, but it was not by exegesis.

I do not intend, as I have said, to suggest a solution of the problems by a theory of the just and legitimate divorce. It does seem that unless the church adheres to its traditional rigidity, it will be compelled to drift into the moral morass of divorce on demand.

The Christian should be able to find a position between inhumane rigidity and amoral relaxation. Jesus certainly stated without qualification the principle that marriage is a stable and total commitment. Nothing is gained by viewing marriage as anything else. If it is a temporary sexual encounter it cannot be an element in a stable society. Jesus taught this; did he also teach that there is no recovery from mistakes, especially if they be the mistakes of others or the mistakes of adolescence? One needs clearer evidence than has been adduced that this is really the teaching of Jesus. There are irreparable sins and errors, like murder; one hopes that these can be kept to a minimum without encouraging them.

It seems clear that one does not face this problem by asserting that there ought to be a law. The law as we know it makes little or no provision for the treatment of each individual case as individual. Law means that there are no individual cases. Civil society may need this; certainly it thinks it needs it. Does the community of the people of God? Can this community ever deal with persons not as persons but as cases and remain faithful to what it believes to be the Christian life as taught and lived by Jesus? He seems to have been tolerant of errors of benevolence, but not of errors rising from rigid legalism.

One may ask whether we are not bending the words of Jesus to fit the contemporary culture. Let us suggest that if we are, we are bending them no more than those Christians did who adapted the teaching of Jesus on violence to a cultural change in which the government, the courts and the police became Christian. I expect some readers to say I harp on this; some have already said it. I can only suggest, indiscreet as it may be, that those readers find another harpist. Jesus spoke, as I have said, to a Jewish question spoken in a Jewish context. The application of his words to any other situation means some degree of bending.

The situation of women is certainly different in the modern western world from the situation of Jewish women in Palestine in the Hellenistic-Roman period. I have deliberately avoided the question of women's liberation, because I believe this problem can be addressed without introducing that problem area. But I have suggested that the prohibition of divorce may be rooted in a culture in which women, from birth to death, were secure only as long as they were the property of some man—father, husband, and in their old age a son.

Certainly modern women, and most modern men, have rejected that social system. I think Jesus did too; the prohibition of divorce placed some restraint on what is called male chauvinism. Turning his words into an imperishable absolute may be impossible unless one also turns the context in which they were spoken into an imperishable absolute. The church has rarely done this with any of his sayings; why is it done to this saying?

We meet again something which we have met earlier; and it is difficult to say this clearly. The teachings of Jesus, whatever we think they were, never relieve us of the necessity of further thought about the world and the human situation, of moral responsibility, of making decisions which he did not prefabricate for us.

Media

PICTURES FROM HOME

SEEING OUR TOWN IN 'BREAKING AWAY'

BLOOMINGTON, INDIANA. I was born here, and my parents reared me with a pleasant humming of the Indiana University fight song in the background, but I didn't realize how attractive this university town is until I had that shown to me by 20th Century Fox.

And I didn't know that the movie Fox made here—*Breaking Away*—was a good one until I learned about its merits from the *New York Times*.

Now the National Society of Film Critics has gone so far as to say it was the best picture of 1979, and the Academy Award people gave it six nominations and eventually one Oscar, for the best original screenplay. With a vicarious hubris (none of us here had anything to do with the excellence of the movie) we were rooting for it to receive the Oscar as the best movie of last year.

As a matter of fact while the movie was being made, just as the fall semester started in 1978, I regarded it as a menace. The making of this popular entertainment generated more excitement, I believed, than the dignity of a distinguished institution of higher learning ought to allow it to exhibit. I avoided the movie-making, insofar as it was possible to avoid it. Once I was jogging on the outdoor track while they were filming an actor riding a bicycle around it, but by deft backings and circlings and stallings I managed to keep at least one-sixteenth of a mile between us.

My anticipatory disdain for the film was not diminished by the knowledge that it featured our student bicycle race, an event not noted for its contribution to Lux and Veritas. The race is called the *little 500*, after the big 500 in Indianapolis—an automobile race, in case you have been spared this knowledge. I believed that the sole contribution to human civilization of that endless Memorial Day concoction of beer and piston oil was its service in the one joke produced by the Nixon administration. Secretary of State William Rogers was reported to have said, in the days of the Chicago Ten and the Catonsville Nine, that Kissinger is so tough that when they asked him about the Indianapolis 500 Henry responded, "They're all guilty."

In addition to the bicycle race there has also been a relay event for teams of women which features *tricycles* . . . the *mini-500*. Whatever the limitations of Yale men—I do recall a beer-soaked group of them demolishing a piano—I do not remember having seen a student at that institution riding a tricycle. At Indiana University, I did. I looked out the window of my office the first spring I was teaching here and saw a group of women students interrupting their studies to practice the hand-off of the tricycle.

I did not look forward to a motion picture made on our campus from these materials.

When the movie had its premiere in Bloomington I did not attend. When it was released to the larger world I was in Williamstown, Massachusetts, teaching great ideas to an NEH seminar. Seminar participants from Providence, Washington, San Francisco and other places had seen *Breaking Away*.

"It's good," they said.

"It is?" I said, incredulously

"Bloomington must be a nice town," one of them remarked. "Too bad it's located where it is."

A Bloomington friend who had seen the picture in a New York theater told me, to my astonishment, "The New York City audience *loved* it."

At home again I finally went to see the picture, after absolutely every cosmopolitan column had told me how good it was. With that guidance to my critical faculties I liked it, too.

* * *

On the day after I saw *Breaking Away* I discovered a pleasant glow covering the phenomena of local life shown in the film: the university library, and other limestone buildings; the downtown parking meters; the disposal unit at a local pizza parlor; the french fries emporium in the student union; and even the students themselves. It takes a powerful work of art indeed to make a professor look with favor upon a motley and anonymous collection of undergraduates at play. (In the real world the students are indistinguishable from the townies who are the central figures in the movie.) I loved them all because they were in that film.

A local newspaper once ran a photograph of my son, then by definition a townie, diving feet first out over the quarry that appears in the film. It used to be a picture of David; now it's a picture of the quarry.

When we have visitors we do, sometimes, show them the campus. A recent visitor seemed a little disappointed as the tour came to its end, with nothing to show for it but college buildings. "I wonder," he said, "if we could see the quarry?" It became apparent that what he really wanted to see was not the university but the movie set—the houses and the roads, the racing track and the sorority house, that had been lifted into a superior reality by appearing in the film.

The film was produced by an Englishman (Peter Yates) from a script by a Yugoslavian-born writer (Stephen Tesich), who was attending Columbia University when the two of them met in New York City. They made a film that the *Washington Post* reviewer described (although I didn't know the word "indigenous" admitted of degree) as the "most indigenous" picture of the year.

Being superlative in indigenouness seems also to include large amounts of "Americana." Critics called *Breaking Away* "an authentically stirring piece of Americana"; and "a hip piece of Americana." Bob Thomas of the Associated Press said the film is "as American as the Fourth of July and 'Yankee Doodle Dandy.'"

There seems to be a much convenient spillage back and forth

between the film and its location. The picture benefited from a romanticized notion of the American middle west, and the town and university from the good luck of having so pleasant a picture made here.

One reviewer, after seeing this motion picture, was moved to say that Bloomington *itself* is a "pure . . . slice of Americana," although it is not clear how we acquired that purity of our slice as compared with, for example, New Haven. New Haven had already been getting ready to be American for a century and a half while Bloomington consisted of trees and limestone hills. (Explaining the geology of the state to Richard Reeves, a coastal person, as we drove south from the Indianapolis airport, I said: "The glacier stopped at Indianapolis." "Oh?" he said. "When will it leave?")

One reason for our heavy supply of Americana seems to be our secure middleness. Middleness and small townness also mean "Heart." *Sports Illustrated's* remarkable review was entitled "A Joyous Ride to the Heart of America." "America rediscovers its enduring heartland" said the *Chicago Tribune's* review. Janet Maslin of the *New York Times* said the movie reflects "those aspects of Indiana life that seem most incapable of changing," by which I hope she didn't mean the practices in the used car business.

A reviewer for the Gannett News Service wrote that the movie presents "a charming, irresistibly endearing slice of rural Indiana life." I guess "rural" for that writer means any place under 100,000 in population. My youthful measure of a city's size was different: the number of movie theaters. How many *Paramounts*, *Foxes*, and *RKOs*, are there in which to find life heightened, rearranged, and improved? How many *Bluebird* theaters, in which to seek happiness? Laramie, Wyoming, where I lived as a boy and attended my first movies, was then a two-theater town. Hutchinson, Kansas, to which we moved when I was ten (my parents searching, I guess, for *absolute* middleness) was then a *five*-theater town, and therefore dazzling. Bloomington has ten theaters not counting drive-ins.

In Laramie I learned about horseback riding, sagebrush, cattle ranches, tumbling tumble weed, ghost towns high up in the mountains not from any of the ranches, horseback riders, sagebrush, cattle ranches, ghost towns, or Rocky Mountain ranges by which Laramie is in fact surrounded, but rather by sitting in the front row of the balcony at the *Empress* Theater on Second Street. I learned about the romance of gold mining by visiting the *Tabor* Theater in Denver, a city of such unspeakable sophistication as to have movies already available to the public before noon.

Perhaps there is not much to be said for sagebrush in the raw, but the sagebrush of the imagination is transformed for anyone who has read Zane Grey's *Riders of the Purple Sage*, or seen any Western movie. And who is there in the civilized world (*Les Hommes de Texas* showing there in Paris) who hasn't seen a Western? Perhaps *Breaking Away* is the *High Noon* of the *Middlewestern*. As *Red River* is to Tom Mix so *Breaking Away* is to Andy Hardy.

I spent one summer in Winnebago, Nebraska, another

epitome of middleness, which was then a one-theater town, and, more important, a one-saloon town by law (Winnebago is the center of an Indian reservation). While I was there rival factions contending for the ownership of the saloon, and doing their duty to the legend of a Western town, had a fight on Main Street, with an actual *shooting*. Or rather a shot. The bullet missed everybody but lodged in the wall of the bus station, behind the Indians waiting for the bus. I could see it on my way to watch a Western shoot-em-up or an Indian picture in the *Ramona* Theater.

The *Ramona* was a mom and pop operation just like the theater in *The Last Picture Show* (thus I explain what a movie theater was like by referring to a theater in a movie). When I congratulated the owner (who was also the projectionist and the maker of the popcorn) on a delicate film the distributors had made him show he made a sour face. "Nah," he said. "What we like here is a picture about horses."

To return to urban Bloomington, the extraordinary review of *Breaking Away* in *Sports Illustrated* concluded, after columns of praise, this way: "The President said to say something nice about America. Well, the wonderful thing about *Breaking Away* is that you leave the theater very proud that America has both an Indiana and a Hollywood." Well, maybe you do, although it is not quite clear to me what we in Indiana contributed to that charming little motion picture, except the rumors that we represent a high grade of Americana. I left the theater reminded of the story Daniel Boorstin tells in his book *The Image*:

"That's a lovely baby."

"Oh, but you should see the pictures."

WILLIAM LEE MILLER

(William Lee Miller, director of the Poynter Center on American Institutions at Indiana University, is the author of *Piety Along the Potomac*, *Yankee from Georgia*; the *Emergence of Jimmy Carter*, and other books and essays. This is the first of what will be a regular column.)

Screen

DUCK SOUP

A REALLY FUNNY HOME MOVIE

HENRY JAGLOM'S *Sitting Ducks* is a schleppey film about a couple of schlepps. That's what makes it funny. Neither the film nor the characters in it have much class, much sense of style. So the style and the content are perfectly matched, and the result is an unexpected success. The heroes of this story are Simon (Michael Emil) and Sidney (Zack Norman). Simon is the sort of man who plays it safe. He gobbles vitamins, goes in for body-building, and shows in assorted other ways that he has a passion—indeed, a phobia—for self-preservation. His is the sort of personality one would

expect an accountant to have. Like all accountants, he is conservative, precise, fastidious, rigorous, and has a heart full of larceny.

This last is what gets him into trouble because it tempts him to rip off his employer, who happens to be the Mob. More dangerous still, it tempts him to enter into a conspiracy with Sidney in order to pull this caper. Where Simon is beefy, Sidney is scrawny. Where Simon has both feet on the ground, Sidney is off the wall. Where Simon lies low and keeps mum, Sidney brags and struts. In short, they are Mutt and Jeff, or Crosby and Hope. The latter is more like it because once the two heroes have pulled their robbery, *Sitting Ducks* isn't really a heist film any more. It's a road film. Having grabbed the money, the partners take off for Florida in a limousine, and their misadventures along the way make the film what it is.

Jaglom's direction of the movie is as sloppy, as weak on details, as his two heroes' execution of their robbery. The title, for instance, is one of the details that the film flubs. Jaglom throws in a scene where Sidney and Simon have to walk through a flock of poultry in a farmyard. This symbolic little episode only makes sense if the birds in it are ducks, of course; but as they scatter, honking, before the approach of the two men, we realize that Jaglom has gotten a bit confused. He's shot the scene with geese instead of ducks. Maybe he should have changed the title to *Cooked Goose*, just to be consistent, to make his film look at least a little professional. We do get the general idea, though, and it is still specific enough to make us realize that the details are all wrong in another way too—geographically. Although the boys are supposed to be *en route*

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from New York to Miami, the allusion to duck-farming confirms the impression we get in a number of other ways that almost the entire film was shot on Long Island.

The truth is that Jaglom sometimes seems to be flaunting the inconsistencies in his production, the tell-tale signs of the cheapness and haste with which it has been made. After the plot has already arrived in Florida, there is a scene at a bar where Jaglom begins outside with a shot of the neon sign, which is in the shape of Long Island. I could hear people around me in the audience remarking on the transparent wrongness of details like these, though perhaps they aren't so recognizable or distracting for audiences farther from Long Island itself. Either way, I'm not sure Jaglom cares. He had to make his film on a low budget with a minimal crew and unknown actors, and he's not trying to hide the fact. On the contrary, he's proud of it. He's glad to let it show and with a certain fecklessness, an *insouciance* of the kind that can't be bothered with details, he even tries to point this fact out. He seems to know from the beginning that the only way this movie can succeed is the way its characters succeed with their robbery—by sheer enthusiasm, by overcoming obvious ineptness with irrepressible charm.

In a spirit that has more to do with a one-man band than *auteurism*, Jaglom has written his film as well as directed it. The advantage this gives him is that it allows him to make up his story as he goes along. He has a premise, which is that Sidney and Simon pick up the other characters during their trip. First there is the odd-man-out, Moose (Richard Romanus), an itinerant musician whom Sidney hires as a chauffeur. Then come the two female leads, whose symmetries balance those of the film's heroes. They are Jenny (Patrice Townsend), a loose woman who's been abandoned by her current lover, and Leona (Irene Forrest), an up-tight waitress who walks out on her job. Beyond a sense of how these characters should be introduced into the plot, however, my guess is that Jaglom was open to suggestion.

I think he just improvised the rest. All road films tend to be episodic by nature. But in this film, just as the locations seem to have been happened upon rather than scouted or planned, so do the episodes give the impression of mere chance. With a skimpy budget and crew, the difference must not have been great between the driving around the production company was doing in order to make the film, and the driving around the characters were supposed to be doing in order to make their escape. I have the feeling that Jaglom's cast developed a rapture of the road, and that he just kept making up new situations that would follow the flow of this reality. A scene that has very much this feeling for me, that feels impromptu and impulsive, is one where Sidney jumps into a bathtub with Simon, who is understandably non-plussed by the move. The move has no significance, in fact. It leads to no new developments—no overtones of homosexuality, for example—in the story. It just seems to be a moment of nuttiness that somehow got loose in this film.

At the end there is a little coda where Michael Emil, Zack Norman, Patrice Townsend and Richard Romanus swim by one of those underwater windows in a swimming pool and take a bow. Irene Forrest takes her bow standing in front of the window and watching the others because, a title informs us, she can't swim. This little homage Jaglom pays to his cast is no doubt deserved, and it is apt in more ways than one. It's just the sort of thing people shoot with their home-movie cameras when they're traveling on vacation. That's the feel that *Sitting Ducks* has—the feel of a home movie, one that turned out *really* funny, to everyone's surprise. *Sitting Ducks* is made out of just the sort of stuff you find in home movies—a little melodrama, a little pornography, a little cutting up and acting crazy—and somehow it manages to sustain that spark of spontaneity which can give home movies their appeal. Jaglom and his cast ought to keep on trucking. They ought to make a few hundred sequels, just as Hope and Crosby did.

COLIN L. WESTERBECK, JR.

Books: A TALE OF TWO CITIES

NO ASPECT of American society produces more anxiety among its explorers than does the problem of the distribution of wealth and power in this land of the free. The anxiety is apparent in the methodological extremism of the literature: it is either obsessively particularized, a sort of anecdotalized sociological pornography in the style of Stephen Birmingham and Cleveland Amory, or paranoically overdocumented, in the mode of Ferdinand Lundberg and G. William Domhoff. The work of E. Digby Baltzell since the

**PURITAN BOSTON AND QUAKER PHILADELPHIA:
TWO PROTESTANT ETHICS AND THE
SPIRIT OF CLASS AUTHORITY AND
LEADERSHIP**

E. Digby Baltzell

The Free Press, \$19.95, 585 pp.

Peter Dobkin Hall

1950s has been among the few attempts to deal dispassionately and judiciously with the problem of class power in the United States. And yet, in the end,

Baltzell falls prey to the same anxieties and political distortions of viewpoint that have bedeviled his fellow scholars.

It is difficult to quarrel with Baltzell's thesis in his latest and largest opus, *Puritan Boston and Quaker Philadelphia*, that the differential abilities of Bostonians and Philadelphians to occupy positions of leadership in the national worlds of politics, business, and commerce has stemmed from the divergent religious traditions of the upper classes of the two cities. The Philadelphia-Quaker tradition, egalitarian and anti-institutional,

Commonweal: 308

prevented the formation of nationally influential organizations capable of broadly disseminating class values and power and of coopting upwardly mobile talent. The Boston-Puritan tradition, on the other hand, with its communal and hierarchical orientation, consistently produced both leadership institutions and individuals of national consequence. Philadelphians, because of their egalitarian individualism, were never able to mobilize their wealth or their energies collectively. As a result they remained a group of individually wealthy and powerful but collectively ineffectual families in a city, state, and nation to which they made diminishing contributions and over which they exercised little control. Indeed, the best known Philadelphians tended not to come from the city's upper class. Bostonians, because of their hierarchical communalism, early collectivized their wealth and power through philanthropy, institution-building, and public service in politics and the professions, ultimately setting the values and styles of the national establishment. Boston's greatest men, Baltzell argues, came overwhelmingly from the city's leading families. Penn, in sum, was not Harvard — and the differences lay deep within the cities' ideologies and social structures.

Baltzell's hypothesis is a good one. Few scholars of American society and culture would disagree with it. Boston and its institutions make indisputably greater contributions to American arts, letters, politics, and business than does Philadelphia. Problems arise, however, when Baltzell moves beyond mere description. For it is one thing to assert linkages of ideology to social and historical phenomena. It is a far more difficult task to analytically trace out how ideology actually influenced the specific actions of men and institutions. Baltzell, like Weber before him, has constructed convincing ideal types of the social attitudes of seventeenth century Puritans and Quakers and linked them with great facility to the apparent differential contributions by Philadelphians and Bostonians to American life and letters. But this linkage, as with Max Weber's in the *Protestant Ethic and the Spirit of Capitalism*, is merely one of logical-

Broadly speaking, hierarchy, authority, and leadership are necessary characteristics of all civilized communities; however, a normative culture that stresses the desirability of hierarchy, class, and authority will instill in its members a far stronger desire and capacity to take the lead in both community building and community reform than a normative culture that emphasizes equality and brotherly love, explicitly rejecting the need for hierarchy, class, and authority. As a friend who has lived in both Boston and Philadelphia said to me recently: "The people in Boston all want to be chiefs, while in Philly they are all content to be Indians."

—E. Digby Baltzell,
*Puritan Boston and
Quaker Philadelphia*

necessity — any real historical referent is purely coincidental.

The differences between Philadelphia and Boston are fundamentally historical. But nowhere in *Puritan Boston and Quaker Philadelphia* does one find any real history. The basic method of the book consists of a survey of the relative contributions to American life by natives and residents of the two cities as assessed by the *Dictionary of American Biography*. The *Dictionary of American Biography*, published between 1927 and 1972, is a good indicator of how Americans in the present view their past and who in their past they deem significant. But to use it as a measure of the actual contributions of individuals to American life is absurd — for historiography is, after all, largely a method of legitimating the present. It views the past from the winner's perspective, as the present writ small. The progressive fallacy selects out of the past those facts which, viewed *post hoc*, lead irresistibly to the present. While this enterprise may give some satisfaction to those living in the present by providing them with the illusion that they owe their present positions to historical inevitability, it sheds no light on how or why one group succeeded while others failed, it tells us nothing about the actual

influence of ideology on social groups or the importance of non-ideological factors in affecting the fortunes of such groups. In place of a really rigorous analysis capable of accounting for the facts and educating workable abstractions from them, one is given a pseudo-analysis, a set of abstractions which, rather than being derived from historical data, dictated their selection.

Nowhere are the potential distortions of this approach more disturbingly clear than in Baltzell's treatment of social class. Central to his argument about the differences between the two cities is his notion that prominent Bostonians tended to represent a continuum of achievement. Accordingly, he is quick to cite the distinguished antecedents of men like Justice Holmes and thereby credit them with first family status. His doing so both distorts the facts and masks the actual machinery of class formation. For as Holmes's father well knew, while it was, "all things being equal," preferable to be "a man of family," possessed of such things as "four or five generations of gentlemen and gentlewomen," family portraits by Smibert, Copley, and Stuart, books with the names of educated forebears inscribed on their fly-leaves, and so on, these things could be acquired through judicious marriages. Indeed, the Holmeses were a Connecticut frontier family of no great distinction until Abiel, a farmer's son went to Yale and became a minister. Abiel married in succession Mary Stiles, daughter of Yale's president, and Sarah Wendell, an alliance which not only tied the family to Boston's post-Revolutionary merchant wealth but also, and more importantly, to the ancient and respectable Quincy. Only this latter alliance permitted his son, Doctor Holmes, and his grandson, the Justice, to consider themselves to be descended from the founders of the Province. Similarly, the Adamses, Lowells, Cabots, and other proverbial Boston first families were of little or no account until they made fortunes in the Revolutionary Era and legitimated their wealth through alliances to those of older and more consequential lineage. Viewed retrospectively, as Baltzell does, the Holmeses and other Brahmin families appear to be

members of a continuum of first families. Viewed in terms of their actual historical context, however, the Brahmins are part of a more complex process in which the continuum of power and achievement was based on inclusion and cooptation. The problem with Baltzell's approach is that it tells us nothing of either the old families which failed to coopt the newly ambitious or the new families which were unable to form alliances with the old. As Doctor Holmes suggested in the introduction of his novel *Elsie Venner* (the book in which he coined the term "Brahmin" as applied to upper class New Englanders), a great many families did not survive:

... the millionocracy, considered in a large way, is not an affair of persons and families, but a perpetual fact of money with a variable human element. . . . Of course this trivial and fugitive fact of personal wealth does not create a permanent class, unless some special means are taken to arrest the process of disintegration in the third generation. This is so rarely done, at least successfully, that one need not live a very long life to see most of the rich families he knew in his childhood more or less reduced, and the millions shifted into the hands of the country-boys who were sweeping stores, and carrying parcels when the now decayed gentry were driving their chariots, eating their venison over silver chafing dishes, drinking Madeira chilled in embossed coolers, wearing their hair in powder, and casing their legs in long boots with silken tassels.

Baltzell's failure to examine the actual processes of class formation and the operations of class hegemony is not unique to this book. It is the common failing of virtually all scholarly attempts to deal with class power in America. It is all very well to descriptively catalogue the unequal distribution of wealth and power in America — as Baltzell, Mills, Domhoff, Lundberg, and others have done. It is, moreover, important to show that representatives of certain institutions and cities hold — and historically have held

— a disproportionate share of property and influence. But to claim that elite powerholders represent a class requires evidence, not a circular impressionism in which an elite is defined as a class because of its participation in certain institutions and institutions are defined as class institutions because they produced an elite. Such an approach, whether employed in defense of elites (as is the case with Baltzell) or in condemning or exposing them, is intellectually disingenuous and politically naive. At the end one is left with no operational understanding of how to deal with power other than, for conservatives, deference and resignation, for radicals, revolution.

The real disappointment of Baltzell's treatise is that he evidently made no effort to acquaint himself with either the enormous body of solid historical evidence that could have made his case a convincing one, nor did he avail himself of the significant and exciting analytical work of the new social historians who, since 1960, have been at the forefront of reinterpreting the American past and transforming history into a major contributor to social theory. His unfamiliar-

ity with David Hall's work on the early New England clergy, his ignorance of Lawrence Vesey's seminal *Emergence of the American University*, Bledstein's *Culture of Professionalism*, Horowitz's *Transformation of American Law*, or with the numerous articles and dissertations that have appeared over the last twenty years dealing with the topics on which he writes is simply inexcusable. It is a disservice to his own courageous willingness to intelligently pursue issues that most American scholars preferred to avoid and, more seriously, it positively undercuts the ability of younger scholars to engage in studies of class power. For the last two decades historical particularists have argued against the use of the social sciences by historians, using as their main objection the ahistorical character of such efforts. Baltzell has, unfortunately, provided them with powerful ammunition. More importantly, by confusing the existence of policy elites with the question of class and class institutions, he has obscured both the very real need for such elites and the means of creating them in the context of a democratic society.

Beyond the medical solution

NOT MY DAUGHTER: FACING UP TO ADOLESCENT PREGNANCY

Katherine B. Oettinger
Prentice Hall, \$8.95, 184 pp.

TEENAGE SEXUALITY: A SURVEY OF TEENAGE SEXUAL BEHAVIOR

Aaron Hass
Macmillan, \$10.95, 203 pp.

Margaret O'Brien Steinfels

AN IMPORTANT POLICY issue is being debated in this country: how to deal with adolescent pregnancies. Unfortunately only one side of the debate has organized and made its case in a rational and compelling fashion: adolescent pregnancies are primarily a medical problem and should be treated by medical means.

The most candid statement of this position was made in a 1976 report issued by

the Alan Guttmacher Institute of the Planned Parenthood Federation and titled: "11 Million Teenagers: What Can Be Done About the Epidemic of Adolescent Pregnancies in the United States." The inaccurate use of the word "epidemic" to characterize the situation as highly contagious set the stage for the report's widely publicized analysis and recommendations that included greater funding of and access to medical care for adolescents, especially contraception and abortion. (Eleven million teenagers, by the way, refers to the number of sexually active, married and unmarried 15 to 19-year-olds [7 million young men and 4 million young women] in 1975, not to pregnant adolescents [all women] which numbered one million. The total number of adolescents 15-19 in 1975 was twenty-one million.)

The public health view has its origins in the human impulse to protect people,

especially young ones, from disaster, including those of their own making. This view promotes technological means for reducing suffering to the forefront of the policy debate and prefers that other values—important perhaps, but potentially troublesome—be bracketed. If youthful pregnancies or their possibility are a “disease,” contraception or abortion are the “cure.” The larger moral, social, and political issues are then defused by shifting the “disease” and the “cure” to neutral territory—the hospital and the doctor’s office. Not all proponents of the medical solution deny the importance of other values; they simply relegate them to the marketplace of individual preferences.

Not My Daughter is a step apart from the Guttmacher proposals in acknowledging familial interest in the issue. Although addressed to parents, the book ends up recommending the medical solution to them. Katherine Oettinger, former chief of the Children’s Bureau (HEW), first gives the facts: in 1975, 30,000 pregnancies to girls under 15 resulting in 13,000 births, and 1 million pregnancies to girls 15-19, resulting in 600,000 births; and second draws out the implications: infants of adolescent mothers are at-risk for a variety of developmental and physical handicaps; young mothers tend not to finish their schooling; are likely to be unmarried and on welfare, and are likely to become pregnant soon again.

Because she sees family attitudes toward sex as central to adolescent attitudes and family advice and support for a pregnant daughter as crucial, Oettinger emphasizes frank discussion between parents and their adolescent children, male and female, about sex and sexual values. She has no magic formula for doing this, nor how to be an askable parent, but her counsel is generally well-informed. She covers the medical and social welfare issues from abortion to delivery with a slight tilt toward emphasizing the health risks of carrying a pregnancy to term and ignoring the rare but important risk abortion may pose to future pregnancies. A final chapter bowing to “the essential ingredient: values,” by its brevity—six pages—only under-

scores the dominance of the medical solution in the public debate.

Teenage Sexuality is to social science as *Charlie’s Angels* is to women’s liberation—something for the voyeurs. The “survey” is a non-informative, non-random sampling of six hundred and twenty-five 15-to-18-year-olds, mostly from Southern California, and their attitudes and activities, including as the dust jacket unsyntactically advertises: “The importance of sex, masturbation, orgasm, virginity, homosexuality, fantasies, performance anxiety, response to pornography, and parents’ attitudes toward teenagers’ emerging sexuality,” all of which manages to sound a bit like “Dr. Spock visits an English public school run by the Marquis de Sade.” Sorry to say, the book doesn’t quite live up to that image.

It is not clear what purpose the survey questionnaire served, for rather than drawing a statistical picture of the phenomenon, Hass, a sex therapist at UCLA medical school, strings together a series of quotes that are a jumble of the vulgar and exploitative, the cautious and curious, the thoughtful and caring. Rather than giving a sense of how adolescents really feel or think on the subject of sex, Hass suffuses the text with his instrumentalist view: sex is an end in itself without social connections or meaning to other areas of an adolescent’s life. We learn nothing, for example, about their attitudes toward pregnancy and contraception, nor about their capacity for intimacy. To care about one’s sexual partner is useful, but not necessary, because some people, especially women (who tend to be backward about this) are more relaxed when they care about their sexual partner. And guess who could use a little therapy? The book is a reflection and example of the asocial and apolitical implications of the “therapeutic” view, which also underlays much of the medical solution to adolescent pregnancies.

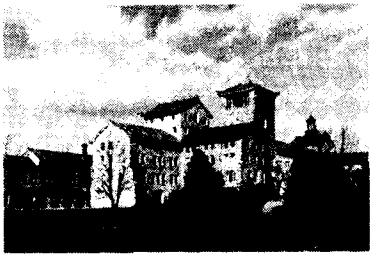
I began by noting that only one side of the debate was organized and I have implied that it is also the more articulate. The other side’s diversity makes it difficult to describe and characterize. Its various outlooks range from those who acknowledge the seriousness of the ado-

lescent pregnancy problem, but who do not believe that a medical perspective is adequate either as a description or a solution to those who ignore the problem entirely except to see adolescent pregnancy as the just punishment for adolescent sex. Still others maintain values that preclude sex outside of marriage, are not particularly punitive in their attitude toward pregnant adolescents, but who tend not to say anything in the public debate except, “No!” And there are those who see sexual liberation in some fundamental ways in conflict with women’s liberation.

Since this range of views includes Southern Baptists, John Paul II, some physicians, radical feminists, political conservatives and many Marxists, as well as most parents and pregnant adolescents, it is easy to see why this side of the debate has not coalesced.

These factions have trenchant criticisms to make of the medical solution and their combined capacity to enlighten and broaden it is immense. Yet the medical solution is likely to win the debate: it is simple; it is cheap; and it appears to be value-neutral in exhorting improved health and well-being for adolescents.

But what if my improbable coalition joined the debate? What could they say that would reorient and broaden the medical solution? They might begin by reminding us that sex, sexuality, and reproduction are inextricably tied to social and economic relations, and that sex as an end in itself is an illusion of the politically unconscious and socially naive. They might go on to examine the socialization of the young which ends, even in this era of woman’s liberation, in so many adolescent women believing that self-esteem derives essentially from having a man and in so many adolescent men believing that self-esteem derives from work and the preparation for work—and having had a woman. They might also examine the cultural forces that are bringing the sexual double standard to an end in favor of a single standard—the male one. And what of the economic and labor force conditions that make it so difficult for young people to find and keep jobs that would provide the means both for establishing stable relationships—ones



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in which children could be born and raised—and for opening a wider variety of arenas to develop one's identity and sense of self-worth. Finally they might reassert the importance of informal social controls for governing the pace at which young people develop and acknowledge the sexual and erotic aspects of their personality. And with those informal controls would come a reacknowledgment and assertion of the family's importance in mediating and supporting its values in the face of a highly eroticized and nihilis-

tic popular culture that doesn't even have the aesthetic grace to be romantic, but is a powerful social legitimator.

These and a hundred other issues might be taken up in developing a broader approach to the problem of adolescent pregnancies. It stretches credibility to think of NOW and the National Council of Catholic Bishops calling a public meeting to air these issues. And that is why the medical solution will win out—just because it is so simple and so narrow.

Sympathetic, hostile, uncritical

UNDERSTANDING THE NEW RELIGIONS

Jacob Needleman and George Baker
The Seabury Press, \$17.50, 314 pp.

SCIENCE, SIN AND SCHOLARSHIP

Irving Louis Horowitz
The MIT Press, \$12.50, 290 pp.

A TIME FOR CONSIDERATION

M. Darrol Bryant and Herbert W. Richardson
The Edwin Mellen Press, \$9.95, 317 pp.

Brian A. Haggerty

SINCE NEANDERTHAL PEOPLE conducted the first known funerary rites in Iraq sixty-thousand years ago, humankind, according to anthropologist Anthony F. C. Wallace, has produced some one hundred thousand religions. Three recent books examine some of the latest productions.

By far the best of the three books is *Understanding the New Religions*, edited by Jacob Needleman and George Baker. It comprises twenty-four essays by scholars in the fields of church history, religious studies, sociology, psychology and theology. Most of the essays are revised versions of papers presented at the National Conference on the Study of New Religious Movements in America held in Berkeley in June 1977. The essays, according to Needleman, are intended "to respond in some measure to the obvious and pressing need for ongoing, impartial

thought about these movements and what they represent."

Like most collections of essays on a broad theme, this one ranges far and wide. Some essays deal with the new religions in general, such as historian Sidney Ahlstrom's effort to provide a framework within which religious movements new to America may be fruitfully interpreted. Others examine specific new religious movements, such as Mark Juergensmeyer's description of Radhasoami, a guru movement from northern India. Some essayists are interested primarily in research methods appropriate for investigating the new religions. Thus, James T. Richardson, Mary W. Stewart and Robert B. Simmonds describe the problems they encountered and the methods of investigation they used in researching a fundamentalist commune. Other essayists share the results of their research. For example, Frederick Bird analyzes the ritual patterns he has discovered in a variety of new religious movements.

Despite the large number of essays on an almost equally large number of topics, *Understanding the New Religions* possesses a unity and integrity often lacking in such collections. The essays take the new religious movements seriously and attempt not only to provide information about them but also to suggest the meaning they might have for life.

There are a few points of criticism. The "documentation structure," using superscript numbers for one type of reference and numbers in brackets for

another, is awkward and initially confusing. Barbara Hargrove, whose discussion of integrative and transformative modes of religion provides subcategories useful in the study of the new religions, was unfortunately left off the concluding list and description of contributors. Emily Culpepper's assessment of the "spiritual dimensions of radical feminist consciousness" may further the ends of feminism, but it will do little to further good, clear writing. Her concluding sentence is not atypical: "Today the 'spiritual movement' of woman-identified women is not finally a 'religion'—with its root etymology of 'binding'—but is rather the set-loose power/process/perception of radical feminist consciousness." Such flaws notwithstanding, Needleman and Baker have provided new religious searchers and researchers as well as interested observers with an impartial yet sympathetic account of "a crucial aspect of the profound cultural change through which American civilization is now passing."

The other two books examine one of the new religions—Sun Myung Moon's Unification Church. *Science, Sin and Scholarship*, edited by Rutgers social scientist Irving Horowitz, includes texts of speeches by the Reverend Moon, analyses and critiques of Moon's teaching, testimony and commentary about Moon's alleged dealings with the South Korean government and its CIA and speculation about Moon's business dealings and personal finances.

Some contributions, such as that of

Our premise is that the new religious movement, in its broadest sense, far from being an aberration, is a crucial aspect of the profound cultural change through which the American civilization is now passing. It is one of the key elements in a widespread reaching out for new values throughout the modern and modernized world: in science, in the arts, in education, medicine, psychiatry, economics, in the life of the family, and of course within established religious institutions of the West.

—Understanding the New Religions

Barbara Hargrove and of Thomas Robbins and his colleagues, are worthy of note. On the whole, however, *Science, Sin and Scholarship* is seriously flawed by unevenness in the quality and tone of the individual contributions which suggests a flaw in the conception of the collection itself. The results of scholarly research are found side by side with pieces of popular journalism and transcripts of courtroom dialogue or testimony before a House of Representatives subcommittee. In his introductory essay, Horowitz, who does not disguise his misgivings about the Moon movement, suggests that this book represents an effort "to develop a balanced perspective on the Reverend Moon and his Unification Church." But with the exception of two of Moon's own speeches, the remaining selections—fourteen of them—are skeptical, if not highly critical, of Moon and his church. In the end it appears as if the selection of the contributions, only two of which are published for the first time here, was dictated largely by what was available and influenced by the editor's own bias.

A Time for Consideration, subtitled "A Scholarly Appraisal of the Unification Church," lays no claim to impartiality. In their introduction, editors M. Darrol Bryant and Herbert W. Richardson unabashedly compare Moon to Martin Luther and propose the Protestant Reformation as a "fruitful historical analogue for understanding the Unification movement." The introduction sets the tone for the whole.

The majority of the eleven contributions by nine essayists, including the editors, are fundamentally pro-Moon. For example, Richardson offers "A Brief Outline of Unification Theology" and concludes "the Unification Church is both more orthodox and more creative in dealing with Scripture and the Christian tradition than many other contemporary churches." Bryant describes the church as "a vital, highly energized, theologically open and focused community." Warren Lewis favorably describes Moon's theology as "a systematic theology like that of Thomas or Barth." Not all the contributions to the collection are as openly favorable to the Moon move-



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ment as those cited. One of the most worthwhile essays is Richard DeMaria's "A Psycho-Social Analysis of Religious Conversion" which seeks simply to provide a "frame of reference from the social sciences and from the history of spirituality which may be useful to those who, for one reason or another, are concerned about membership in this new movement." Also worth reading is Rodney J. Sawatsky's comparison of the Moon movement with the Mormons and the Mennonites, groups against which

action was taken "principally in response to perceived social deviance rather than to error in belief alone."

In his contribution to *Understanding the New Religions*, Donald Stone suggests that a carefully executed study of new religious groups corrects biases by "providing a variety of vantage points from which the new religions can be interpreted." *Science, Sin and Scholarship* and *A Time for Consideration* pay lip service to his criterion; *Understanding the New Religions* fulfills it.

four," and concentrate largely on increasing supply and not reducing demand. The environmentalists follow the opposite approach.

The 555-page study from Resources for the Future (*Energy in America's Future*) is an excellent compendium of where we are in energy consumption, energy supply, health, safety and environmental impacts, and the societal process in making energy choices (such as the problems and uncertainties in designing energy policy). The authors do not spell out a priority of solutions; they see the issue as too complex for one or two simple solutions. The authors are clear, however, that the key problems in our energy future are not technical or economic, but political and institutional. The RFF report envisions a future in the year 2000 that requires 115 quads (quadrillion Btus) in the U.S.—a 1.8 percent per year growth rate. That slower energy growth rate will not endanger economic growth. Although the report is difficult to wade through, it can serve as a useful reference.

The Next Twenty Years: An Overview is the first chapter of a 628-report released in September. Sponsored by the Ford Foundation and administered by Resources for the Future, the report stresses repeatedly that market forces or traditional economic solutions are needed to deal with our energy woes. Compared to the first Ford Foundation major study (*A Time to Choose*, 1974), this one places much more emphasis on the role of market forces. In this report, rising energy prices always seem to result in societal benefits. As part of their solutions, the authors recommend: immediate decontrol of oil and gas prices, application of "marginal cost" pricing by utilities (so utilities could charge consumers for the full cost of new expensive facilities), temporary subsidies of conservation investments, government emphasis on small-scale technology, letting industry decide which new technologies should be commercialized, and developing new mechanisms for financing solar energy.

Although both of these reports see the need for solar energy and energy conservation, neither report gives them priority

Seeking a new energy logic

ENERGY:

THE NEXT TWENTY YEARS, AN OVERVIEW

Ford Foundation Report
Ballinger Publishing, \$1.00, 77 pp.

ENERGY IN AMERICA'S FUTURE:
THE CHOICE BEFORE US

Sam H. Schurr, et al.
Johns Hopkins Press, \$10.95, 555 pp.

ENERGY FUTURE

Robert Stobaugh & Daniel Yergin
Random House, \$12.95, 353 pp.

THE ENERGY CONTROVERSY

Amory Lovins (and his critics)
Friends of the Earth, \$13.50, 450 pp.

PATHWAY TO ENERGY SUFFICIENCY

John S. Steinhart, et al.
Friends of the Earth, \$4.95, 96 pp.

Norman J. Faramelli

WHAT MORE could be said about the energy issue? Judging from the publication rate of new books, there is still much to be said on a problem that deepens in scope and in its impact on peoples' lives.

These five books provide a useful orientation to the current debate. Although there is much overlap, the points of emphasis vary substantially. For instance, if you were to place these books on a spectrum which has one end labeled

"hard-nosed, energy supply oriented economist" and the other end designated "environmentalist/solar oriented energy conserver," you would find that these books would cover most bands on the spectrum. Near the "economist" band of the spectrum stand the studies by Resources for the Future and the Ford Foundation. Near the "environmentalist" band, you would find the debate between Amory Lovins and his critics, and a vision of an energy-saving society in the twenty-first century. Midway on the spectrum, serving as a bridge between the worlds of the economist and the environmentalist, stands *Energy Future*, a project of the Harvard Business School.

There are common threads in all books—alternative energy sources and energy conservation are mentioned by all, but the emphasis varies. For instance, a solution to our energy problem requires: (a) some or all of the "big four" (oil, gas, coal, nuclear); (b) energy conservation; (c) alternative energy technologies (wind, solar, biomass, etc.).

The issue is not whether one gives lip service to all three, but what order of priority they are given. If we begin with the "big four" and add energy conservation and alternate energies as afterthoughts, we arrive at a radically different energy program than if we begin with energy conservation and alternate energy sources and then rely upon the "big four" during the transition period. The energy economists focus on the "big

status, because the authors approach the problem primarily by increasing and shifting traditional supplies.

The Energy Controversy is a debate between Amory Lovins and his critics. The book, which is a distillation of two volumes of congressional hearings, provides a valuable guide to "soft/hard energy path" discussions. (The soft path has three main components—increased energy efficiency, rapid development of alternative technologies, and transitional use of fossil fuels.) The book has merit even if the editor's efforts to put the congressional hearings into a dialogue format were less than successful.

Lovins is a technocrat *par excellence*, but his political and social assessments are not as compelling. For example, one of the most useful exchanges is between Lovins and G. Pickering (University of Chicago ethicist) on the kind of societal visions and assumptions undergirding soft-path technologies. Pickering rightly challenges the "small is beautiful"/decentralization emphasis in the soft-path approach and raises some valid skepticism about the prominence given to localism. Nevertheless, Lovins must be reckoned with in all energy debates, and this book provides a good introduction.

At the heart of Lovins's soft-path technology is energy conservation, or increased energy efficiency. He maintains that in 2000, the U.S. could get by on 75 quads of energy. Only when energy demand is drastically reduced does large-scale application of alternate energy sources make any sense. (In private conversation, one of Lovins's pet remarks is that "it does no good to put a solar collector on a heat sieve.")

An even more ambitious scenario for the future is found in *Pathway to Energy Sufficiency*, which argues that the U.S. can get by with 33 quads of energy in 2000, if energy conservation is taken very seriously. The entire book is a description of what needs to happen in society to bring that about.

Pathway is a mixture of nostalgia for a more simple society and a testimony to the need for creative and innovative technologies. Although the social/political/economic fabric will most

likely not allow for such radical changes (not even by 2050), the book is a fine intellectual stimulant to help us think some sorely needed unthinkable thoughts about improved energy efficiency or reducing energy demand.

Energy Future is a well researched and documented work. Unlike the reports from the Ford Foundation and Resources for the Future, it is easy to read and far less cautious in making recommendations. For instance, the authors leave little doubt that "nuclear power offers no solution to the problem of America's growing dependence on imported oil for the rest of this century" and that the two real keys toward oil imports and building a sound economy are energy conservation (improved efficiency) and solar energy. The authors skillfully link the differing views of the energy economists and the environmentalists. They realize, for instance, that this nation will be heavily reliant upon oil and gas for some time, and hence, cannot accept the rate of change envisioned by "soft path" enthusiasts. Nevertheless, a "balanced" proposal is set forth which sees improved energy efficiency and solar as the foundations.

There are three observations I would make on these books:

1. As noted, the economist/environmentalist spectrum is well covered. Yet in all of the books, there is an explicit or implicit faith in the market system as a means toward providing energy solutions. The question of monopolies, administered prices, and complexities of transnational firms are not addressed. Can the political/economic institutions respond to the new challenges presented? Barry Commoner (*Poverty of Power* and *Politics of Energy*) and others have serious doubts as to whether the economic institutions can adjust to a new energy situation. If that turns out to be true, market forces will not function smoothly, and cannot in fact be relied upon as all the books indicate.

2. Even if market forces do work effectively, they always leave a trail of social and economic casualties. That is, what is desirable from the standpoint of energy

economics is frequently a disaster from the standpoint of social equity. We are already seeing those casualties with furnace oil zooming toward a dollar a gallon. None of the books gives the social equity issue the attention it deserves, and some of them do not seem to be aware that it is a problem at all. The social equity issue should be pivotal, not an aside, in any serious energy debate.

3. The implicit message in all these books is that the energy issue needs to be reconceptualized. The myth that shaped our psyches and life styles (and is, unfortunately, still alive and well) has convinced us that energy was abundant, inexpensive, and its use did not inflict serious social or environmental harm. That myth should be turned on its head. We need a new energy logic that reorients our psyches and life styles to the reality that energy is scarce, increasingly expensive and its use often causes social and environmental harm. Unless a new energy logic is engrafted into our psyches, the deepening energy woes will generate more frustration, anger, anxieties and a need to find villains or scapegoats.

Religious institutions, which are in the business of helping constituents perceive reality differently, should be able to play a creative role in bringing about the social transformation that is needed. We can either shape the future of energy use or our future will be shaped by ugly energy realities. The former can be an exciting opportunity (albeit not without pain), but the latter will be simply dismal.

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23 May 1980: 315

Training of the inner life

TOWARD AWAKENING

Jean Vaysse

Harper & Row, \$3.95, 192 pp.

Anne Fremantle

FOR SOME twenty-five years—from 1924 to 1949—the teachings of George Ivanovitch Gurdjieff and of his most famous pupil, P. D. Ouspensky, were transmitted orally, by them and others, to carefully selected groups of students. In 1949 Gurdjieff's *Beelzebub's Tales* and Ouspensky's *In Search of the Miraculous* were published around the time of Gurdjieff's death. Lord Pentland, designated by Gurdjieff to oversee the Gurdjieff Groups in the U.S., writes the introduction to Jean Vaysse's *Toward Awakening*.

Jean Vaysse (1917-1975) a doctor like his father and grandfather, was a successful Paris surgeon, a pioneer in the development of open heart surgery and transplantations. He had met with Gurdjieff's ideas before any of the books were published. He worked with the Paris Gurdjieff Groups and helped lead them through the 1960's, and his book was published in French shortly before his death. He writes of Gurdjieff's ideas that: "Whoever approaches them for the first time without prejudice feels touched to the core by a truth he cannot deny and called upon to put into question all the values his life has been based on until then." Since Gurdjieff's death over a hundred books have been published dealing with the man and his ideas, and last year Peter Brook made and has shown worldwide a film based on Gurdjieff's *Meetings with Remarkable Men*. This was shot largely in Afghanistan, with the help of Madame de Salzmann, to whom, Jean Vaysse wrote, "we owe everything that has reached us."

Dr. Vaysse starts with questions—for, as T.S. Eliot pointed out: "We know all the answers, it is the questions that we do not know." The questions he asks are pertinent for all human beings: How can man go through life without questioning

himself? What is the specific characteristic of human life, which human life alone can develop? And what, behind appearances, is true?

Before we can hope for answers, there are certain basic necessities, of which the first requirement is to see. 'Fac ut videam' the blind man said to Jesus, and this is the opposite of Pilate's "what is truth?" since Pilate would not stay for an answer. The first thing to see is that we are made up of two natures: one "personal and individual" both organic and psychic, or animal and animated. The other is "experienced as our participation in something far greater than the individual. Thus we call it spiritual even universal." These two can seem contradictory, but "It is obvious that each corresponds to one of our natures, and that a complete man must live both at the same time: they *are* his human nature." Neither must be denied: the Gurdjieff teaching is far from Manicheism, whether St. Paul's flesh-spirit dualism (Romans) or Jean Racine's Jansenism: "*Je sens deux hommes en moi.*" On the contrary, one of the first requirements for a man who seeks to become 'whole' is to understand "that he is dual—essence and personality." Essence is what man is born with; personality is what grows with him, what he acquires. Yet both are essential, and their harmonious development is the basis of all further advancement.

The Gurdjieff 'System,' as its adherents call it, is very tidy—Jean Vaysse even admits that its ideas "may at first seem to us rather arbitrary"—and in *Toward Awakening* (quite admirably translated) the various postulates are put forward clearly, concisely, and with logical progression from one premise to another. Man, in his everyday life, has five 'functions' each of which has its own center, or brain. Four of these are relatively independent: the intellectual, to which all mental functions belong; the emotional, which includes all emotion and feeling; the moving, which allows the sensations of our body, and permits the body to do

what is required of it, and the instinctive which regulates and "automatically maintains" our physical life. The fifth is the sex function, which "goes beyond the other four" "to be the support of the creative aspect of the human being at every level, with the proper polarity in each case." Generally, we only think of the organic aspect of this function. "But it involves the entirety of the human being."

Man's life is spent in three degrees of presence: sleep, dreaming, and waking. Most of man's time is spent in the first two—in fact, Heraclitus (500 BC) said—and Gurdjieff agrees—that: "Men are as forgetful and heedless in their waking moments as they are during sleep." Or, as Jean Vaysse puts it, "We forget ourselves almost uninterruptedly. In us, things do themselves—speaking, laughing, feeling, acting—but they do it automatically, and we ourselves are not there." The response is mechanical, and what is elicited is a series of 'I's, or masks, which we produce without being aware of so doing.

What to do? The first thing is self-observation, which, if we don't tire of it, may develop into *self-remembering*—which is a state of presence to oneself and self-consciousness. Unfortunately, for his daily life, man has "no need for this second awakening." The only need is qualitative, and unless he has a strong 'wish to be,' he will never see his real

REVIEWERS

PETER DOBKIN HALL, assistant professor of history at Wesleyan University, is the author of *Family Structure and Class Consolidation* among the Boston Brahmins and the forthcoming *The Organization of American Culture* (New York University Press).

MARGARET O'BRIEN STEINFELS is editor of the *Hastings Center Report*.

BRIAN A. HAGGERTY is the author of *Out of the House of Slavery: On the Meaning of the Ten Commandments* (Paulist Press).

NORMAN J. FARAMELLI is Director of Planning for the Massachusetts Port Authority.

ANNE FREMANTLE's latest book is *Women's Way to God* (St. Martin's Press).

WINSTON WEATHERS is Graduate Professor of Modern Letters at the University of Tulsa.

HOWARD KAPLAN is a free-lance writer living in San Francisco.

state. And why, indeed, should he undertake the difficult work on himself? We become taken—the Gurdjieff word is ‘identified’—with each problem, each interest, and, being entirely taken by exterior events, we lose sight of ourselves, and see only the image we have formed of ourselves, which is the most powerful ‘identification’ of all.

Thus three facts—man’s forgetfulness of his real self (the one that wants to be) his fabrication of imaginative constructs, and his constant identification with eve-

rything that happens to him, get in the way of his possible development. For man can develop, but “first of all, we need to be continuously and fully ourselves in front of and in the midst of life.” This training of our inner life is “just as large as, if not larger than, the training necessary for our outer life.” Sounds hard? It is. But Dr. Vaysse ends on a positive note: “Conscience calls me to be myself. To be myself begins with self-knowledge.”

We can all start, at least.

old political grudges—between the people of the bush and the people of the central government. The colonialists have been thrown out, but now there are things to be settled among the natives, and a second rebellion begins that Salim watches as though it were being played on television. Salim watches as the country’s dictator-president, the Big Man, sends a garrison of imported white mercenaries to assassinate local military officers. As the killing takes place, gun shots in the streets, Salim rationalizes it as the sound of “order and continuity; and it was oddly comforting, like the sounds of rain in the night.”

The only event that seems to penetrate Salim’s “order and continuity” is the murder of Father Huismans, the Belgian headmaster of the Lycee. The priest’s decapitated body is found in a dugout that “drifted down the main river until it caught against the bank in a tangle of water hyacinths.” This guerrilla murder suggests to Salim that civilizations are

Another tide of world history

A BEND IN THE RIVER

V. S. Naipaul

Knopf, \$8.95, 278 pp.

Winston Weathers

NAIPAUL’S latest novel is an ironically genteel first-person narration about a world in terror and turmoil collapsing into apocalypse and the going under.

Salim, the protagonist, a dispassionate witness of the darkening world around him, makes the mistake of thinking that his own objectivity and reasonableness will protect him from the worst events, that his own cynical awareness will serve as talisman against the reality of vulgar, horrible experiences.

A Bend in the River is, on the surface, a novel about Africa between 1963 and 1977. A new nation has come into being in the African interior following a war of independence. Growing up on the east coast of Africa, member of the affluent Indian community, Salim, a Muslim, seems the typical contemporary man (no matter what nationality or religion): he is pessimistic, insecure, materialistic, at loose ends, “without the religious sense of my family.”

Sensing that all is not well with his own hybrid misplaced culture, he accepts an offer from a fellow Indian to buy a store in the new interior nation where commerce and trading will inevitably develop and where an industrious person may stake out a profitable existence.

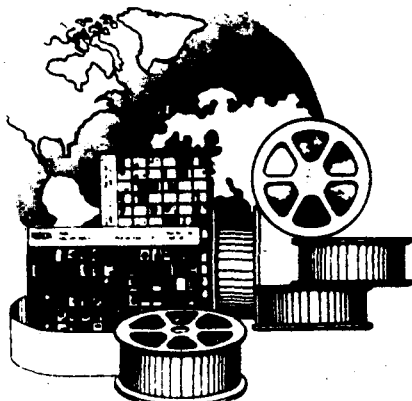
Full of youth and vague ambition,

Salim drives across Africa in his Peugeot. He finds the “town at the bend in the river,” where his store is located, scarcely recovered from the revolution, still in social and economic shock, lying like a terrible wasteland along the river’s edge, with most of its European culture destroyed. Some parts of the town remain—the native sections, the river docks, a hotel, a few stores—yet the town is basically rubbish and ruin. Salim’s store is intact, but smells of rats and dung, all its merchandise gone. It will be necessary to start from scratch.

As a young Indian merchant in this broken town, Salim represents civilization for people who have just had the surface of civilization ripped away and wait anxiously for some new order. For both Africans and non-Africans, Salim is the outside person most recently arrived who can demonstrate values, tastes, perceptions that supposedly have some meaning. One African woman, Zabeth, brings her son Ferdinand to see him. Zabeth wants her boy to be something, to learn what it takes to escape the jungle. Her son will go to the Lycee, the reopened Catholic school. And Salim realizes, “She wanted me to keep an eye on him . . . take him under my protection. . . . I was a foreigner, and English-speaking as well, someone from whom Ferdinand could learn manners and the ways of the outside world.”

What Salim does not see is that all is not well with the emerging nation. Among the Africans themselves there are

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easy to tear down but not easy to build up. "A death like that makes us question everything," Salim says, "but regardless of the deaths around us we continue to be flesh and blood and mind, and we cannot stay with that questioning mood for long."

So Salim submits to the euphoric aftermath of the second rebellion. The dictator has consolidated his power, economic boom follows. The Big Man is making a New Africa. Who doubts it when one of Salim's fellow Indians gets the Bigburger franchise? Who doubts it when a western-style supermarket opens?

Most grandiose of all is the project called "The Domain" just outside the town. A great area of land is cleared away, a polytechnic institute is built with concrete buildings, wide paved streets, street lights, air conditioning, European amenities. The Big Man will use this "institute" as the training ground for his new breed of African government workers: young men molded to make the regime succeed. Ferdinand, who already feels a part of the new Africa, becomes a student there.

But Salim has seen enough of better things to realize that "The Domain" is all "shoddy grandeur," simply a cheap cosmetic. The Big Man imports European and American faculty, hangs them up for display in his cardboard university just as his own large photograph is hung in every building throughout the country. Raymond, the aging history professor, an "authority" on Africa, and his young wife Yvette, give little dinner parties with Joan Baez records on the phonograph, with all sorts of intellectual discussions and barefoot dancing going on. Symposia and colloquia take place. All a part of the Big Man's campaign to build an Africa that will contradict the very civilization these white intellectuals represent. Actually, they serve a devious public-relations purpose as the dictator imposes upon the nation his own cult of the African Madonna (modeled after his own mother), the cult of the Pure and True Africa.

Salim observes, yet cannot be diverted from his expertise of keeping one's cool and staying out of other people's busi-

ness. Salim takes pride in playing "the game" that the new nation requires: the methodical bribing of government officials; the daily gratuities in order to "play" inside this developing place.

Then a third uprising of the bush against the government ignites. The Big Man sends more soldiers into the territory as the secret guerrilla organizations begin to tear down the statues of Madonna and Child in protest against the politically-inspired "new religion." Violence. And the economic boom is over. Collapse threatens. Some of the foreign merchants begin to flee the country. Salim wonders what he can do—homeless as he really is, where can he go?

On a brief trip to London to consult there with old friends in the Indian community, Salim learns from Nazruddin, who sold him the store in the first place and moved on to Uganda, Canada, England, that there is now—at the end of the twentieth century—a price to be paid for some vast economic-social error underlying the working of the modern world. It all has to do with money, wealth, the lack of wealth, the having, the not having. Nazruddin says, "All over the world money is in flight. People have scraped the world clean . . . and now they want to run from the dreadful places where they've made their money and find some nice safe country." Salim learns that those who have sucked parasitically upon this economic body have had no other life save that of money and now have no place left to run.

Salim is, of course, just such a man—growing up in economic security, making a pleasant living off native Africans, never committing his life to anything, devoting himself to an endless round of economic improvement, all under the rubric of the "decent and civilized life." But without money he is nothing. His decent life—afternoons playing squash, expensive car, an easy veneering of daily problems with a few extra francs here and there—borders on collapse.

Salim returns to Africa to sell his store, salvage what assets he can, perhaps pick up some final illegal money by dealing in forbidden gold and ivory—then escape. But the Big Man and the newly organized

Liberation Army are now in a final contest between those contrary notions as to how a new nation is to be made: by some central power imposing a grand design upon the people or by the ignorant masses who will have to work their way through a thousand years of history to catch up with the modern technological world. And the Big Man, in a final terrorism, cracks down on all foreigners and Salim is arrested when his secreted gold and ivory are discovered.

Salim is taken before the new commissioner of the town, the boy Ferdinand now grown up, sitting small and sad in the government building beneath the portrait of the dictator. Ferdinand tells Salim, "You must go . . . there's a steamer on Tuesday. . . . Don't tell anyone. I will keep the police busy." And when Salim asks about Ferdinand's own health: "We're all going to hell. . . . We're being killed. Nothing has any meaning. . . . Everyone wants to make his money and run away. But where? That is what is driving people mad. They feel they're losing the place they can run back to."

Some inexorable force is loose in the country, in the world. The Big Man plans to visit the town. There will be executions. Salim does go, making his escape on the steamer, chugging down the river in the dark of the night. But will Salim actually manage to leave his Africa, his interior place, his *heart* of darkness?

Finishing *A Bend in the River*, we realize that Africa is metaphor for something larger. We have come, Naipaul says, to another tide of world history, a turning generated by the most frequently mentioned emotion in the novel: *rage*. Throughout the novel, from the safety of his own accommodating center, Salim notes the rage of the African people: "It was unnerving, the depth of that African rage, the wish to destroy, regardless of consequences. . . . Such rage! Like a forest fire that goes underground and burns unseen along the roots of trees . . .

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a rage against metal, machinery, wires, everything that was not of the forest and Africa . . . the rage . . . of simple men tearing at metal with their hands,"—the rage that at last catches up with Salim, sweeps him without possessions or faith, down the river, into the coming void.

Correspondence

(Continued from page 290)

awarded during the three initial years of college, poses serious problems. Even at Oxford in the days of Newman, the University held Moderations some terms before candidates sat for their Final Schools. The vast majority of students need some signs of their progress and class standing, for their psychological health, if for no other reason. There is wisdom in advocating the return of a final examination that demands a personal synthesis of one's years of reading and study, but there is some imprudence in placing too much importance on this examination, as again Newman learned when he fared badly in his Greats. For many students, their undergraduate years are simply a base for further college work. This fact (not underlined by Cameron) should provide one of the criteria for all core-curricula revisions. The undergraduate course should provide students with a firm basis for adult life and later study—something that many undergraduate liberal arts courses fail to do.

EDWARD J. SOMMER
Associate Professor,
School of Education
Gonzaga University

In brief

CHILDHOOD and OTHER NEIGHBORHOODS, by Stuart Dybek, Viking, \$9.95, 201 pp.

You can tell the romantic writer by his choice of characters: he's a sucker for outsiders and underground men. In these eleven Chicago stories Stuart Dybek writes about pushcart peddlers ("The Palatski Man"), an amateur ornithologist holed up in a condemned building ("Blood Soup"), sots,

pederasts, paranoid DPs. A tough bunch to get to know well in real life, even for writers. So when Dybek filters their stories through a child's point of view, as he tends to do, the strategy smacks of convenience more than anything else: a child doesn't have to pretend to understand what he sees. Over and over we wind up with the little tyke's sense of wonder and no more. It's like an excuse to flesh out scanty material. When Dybek tells a story "straight," as in the one about a crone who disposes of the neighborhood's excess kittens by drowning them in her washer, he doesn't have much to say: "The Cat Woman" is the shortest piece in the book.

The best story here (never mind the book's title) is not about childhood. More memoir than fiction, "Charity" records the author's psychological hard times as a social worker on Chicago's South Side. The main issue is this: how does a white do-gooder manage day after day to run a gauntlet of black panhandlers and still keep the faith? The story puts us in a funny position, which is that we end up feeling more for one of The System's own than for all the really sad cases who pass through these pages.

HOWARD KAPLAN

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Trinity College, Burlington, Vermont 05401, June 22-27. John McKenzie, Pheme Perkins, Reginald Fuller, Daniel Daley. Write: Director.

Ethics of Health Care

Technological Dilemmas in Medicine and Psychotherapy. Contributors: Bloch, Boszormenyi-Nagy, Lennard (ed.), Sapir, Seeley, Shands. 180 pgs. \$16.00 retail \$13.00 from Gondolier Press, Box 467, Woodstock, N.Y. 12498.

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